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ABSTRACT

This monograph reports on a study which examined how 92 colleges participating in a multiproject initiative, "American Commitments: Diversity, Democracy and Liberal Learning," are addressing issues of diversity in their general education curricula, policies, and practices. Chapter 1 focuses on emerging trends and promising practices, and includes discussions of: U.S. pluralism; culture and identity; prejudice, discrimination, and the pursuits of justice; education for social responsibility; and diversity in the core curriculum. Chapter 2 considers the process and politics of curricular change. Topics addressed include: effective diversity learning, defining learning goals, questions for faculty dialogue, the change process, and pedagogical change and faculty development. Chapter 3 covers the shaping of effective curricular models, including infusing diversity across the curriculum, requirements allowing students to choose among many courses, and the single course or course sequence requirement. A conclusion urges a four-part curricular engagement for effective citizenship: study of one's own culture, pluralism and pursuit of justice, justice seeking, and pluralism in majors and concentrations. An afterword by Carol Geary Schneider is titled: "Education for Cultural and Democratic Pluralism." Extensive appendices include exemplary syllabi, a listing of participating institutions, a list of resources, and a summary review of the literature. (Contains 11 references.) (DB)

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Debra Humphreys

GENERAL EDUCATION AND AMERICAN COMMITMENTS

A National Report on Diversity Courses and Requirements

Barbara Leigh Smith & Jodie Musil
Afterword by Carol Geary Schneider

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GENERAL EDUCATION AND AMERICAN COMMITMENTS

GENERAL EDUCATION AND AMERICAN COMMITMENTS

A National Report on Diversity Courses and Requirements

Debra Humphreys

This publication is sponsored by

American Commitments: Diversity, Democracy, and Liberal Learning

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AMERICAN
COMMITMENTS

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Contents

	About The American Commitments Initiative	v
	Foreword *by Caryn McTighe Musil*	vii
	Acknowledgements	xi
	Introduction	1
CHAPTER 1:	**Emerging Trends and Promising Practices**	3
	Focusing on U.S. Pluralism	
	Culture and Identity	
	Prejudice, Discrimination, and the Pursuits of Justice	
	Education for Social Responsibility: Learning About Diversity in the Traditional Classroom and Beyond	
	Diversity in the Core Curriculum	
CHAPTER 2:	**The Process and Politics of Curricular Change**	21
	Toward Effective Diversity Learning	
	Skills as Well as Content: Defining Learning Goals	
	Questions for Faculty Dialogue	
	Keeping the Change Process Open and Inclusive	
	Pedagogical Change and Faculty Development	
CHAPTER 3:	**Shaping Effective Curricular Models**	29
	Infusing Diversity Across the Curriculum	
	Requirements Allowing Students to Choose Among Many Courses	
	Single Course or Course Sequence Requirements	
CONCLUSION		37
AFTERWORD:	**Education for Cultural and Democratic Pluralism** *by Carol Geary Schneider*	39
	Works Cited	51
APPENDICES:	A: Exemplary Syllabi	53
	B: American Commitments Institutions	81
	C: Selected Resources on Curriculum Transformation	95
	D: *The Impact of Diversity on Students* (Synopsis)	103

About the American Commitments Initiative

This publication grows out of an ambitious family of projects initiated by the Association of American Colleges and Universities in December, 1993 and supported by grants from the Ford Foundation and the National Endowment for the Humanities. With a title matching its intellectual reach, "American Commitments: Diversity, Democracy, and Liberal Learning" involved a series of related projects that sought to explore what higher education's distinctive responsibilities are in a diverse democracy such as the United States.

A national panel of distinguished scholars and practitioners met for two years to produce a series of reports that offered new conceptual frameworks and rationales for making U.S. diversity and democracy central to student learning in higher education. A second American Commitments project, a summer institute on American pluralism and campus leadership, brought together teams from 25 schools to look at what practices, policies and structures would need to change if diversity were a central educational goal.

The largest of the American Commitments projects was the Curriculum and Faculty Development network that, by the end of its four year cycle, had linked 92 campuses each striving to create new curricular space where students could address issues of U.S. diversity and democracy.

In the first generation of the network, 22 colleges and universities were selected in a national competition to serve as Resource Institutions because they had already created new courses and demonstrated institutional commitments to diversity. These 22 schools served as mentors to 43 other institutions also selected through a national competition. Individuals from these schools attended a 10-day faculty development summer seminar, "Boundaries and Borderlands: The Search for Recognition and Community in America," other AAC&U conferences and workshops, and scores of campus-based activities all designed to advance curriculum transformation on their campuses. A second generation of schools included 27 new institutions bringing the total number of colleges and universities involved in network activities to 92. Connected by a listserv, reflected in AAC&U's new website, DiversityWeb, and

highlighted in a new quarterly newsletter, *Diversity Digest*, American Commitments' Curriculum and Faculty Development Network generated the overwhelming majority of examples for this publication.

For additional resources and examples of effective curricular transformations, please visit DiversityWeb at http://www.inform.umd.edu/DiversityWeb.

Foreword

by Caryn McTighe Musil, director, American Commitments Curriculum and Faculty Development Network

"It is in the juxtapositions of different truths that our dialogues about diversity—and our curricula—must begin." That unequivocal assertion is found in one of a series of five reports on higher education and U.S. diversity published by the Association of American Colleges and Universities (AAC&U) as part of its multiproject initiative, "American Commitments: Diversity, Democracy, and Liberal Learning." Launched in 1993, American Commitments calls attention to fundamental questions about education in a diverse democracy and provides resources for colleges and universities willing to address those questions as dimensions of institutional mission, campus community, and curricular focus.

This publication, one in a growing series emerging from the American Commitments initiative, (see Appendix C), examines national trends in curricular transformation around the country. It includes examples from over 90 colleges and universities, both within the American Commitments initiative and beyond, all working to incorporate issues of U.S. diversity and democracy into their undergraduate curricula. Specifically, this report traces the development of new intellectual and institutional frameworks for diversity courses, requirements and general education programs. It ends with an analysis of a variety of existing curricular models and a forecast of the most important new curricular issues still emerging.

In designing the American Commitments initiatives, AAC&U purposefully linked diversity with democracy. In so doing, AAC&U argues that diversity is a civic issue, not special pleading for particular interests or a recipe for balkanization. As a civic issue, it calls for reengagement with democratic aspirations, principles, and possibilities, recognizing the asymmetries of opportunity, recognition, and justice that are woven in our nation's past and current history. The association's initiative argues that diversity tests our core democratic commitments and that democratic aspirations function as a moral com-

pass for diversity. Instead of creating fragmentation and alienation, then, American Commitments asserts that only through diversity can we achieve a deeper and lasting national unity. As Edgar Beckham, program officer at the Ford Foundation, puts it,

> Like democracy, diversity encourages us to establish a unifying context, a community of meaning and action in which individual differences can thrive and strengthen the community that nurtures them.
>
> (Beckham, 58)

However, this deeper unity will not come by rushing to some premature sense of common values. Nor will it come without some discomfort, debate, and deliberation. And most important, it will not come unless we know far more than we do about each other. All of that suggests that the content of the curriculum and the goals for student learning must be altered. We need to immerse our students in what Ron Takaki calls, "stories [that] contain memories of different communities" even as they together "inscribe a larger narrative," a more nuanced and complex story about democratic pluralism in the United States, without which our students will be unprepared to live productively in our multicultural nation and increasingly interconnected world.

At the beginning of this project, AAC&U set out a series of critical questions that it believes ought to guide the way we construct this new curriculum on our campuses:

1. What must we know and understand about the multiplicity of groups and people that have been unequally acknowledged in our nation?
2. What democratic concepts can we draw on from our own U.S. history to guide us in forging new civic covenants among our citizens?
3. How are we to understand the contradictory interconnections between democratic aspiration and structural injustice?
4. What kinds of intercultural competencies will graduates need to negotiate their disparate and multiple commitments and communities, inherited and adopted?
5. What kinds of knowledge and capabilities are required for full participation in a pluralist democracy? What kinds of values?
6. What are the crucial distinctions between recognizing/acknowledging difference and learning to take grounded stands in the face of

difference? If both are goals for liberal learning, how can students develop both kinds of capabilities over time?

The curricular models described here have emerged from the 92 institutions involved in AAC&U's Curriculum and Faculty Development Network. They build on an emerging new curriculum as it has evolved over the past several decades, inspired in particular in the early decades by African American studies and women's studies, and later elaborated on by other racial and ethnic studies programs, gay and lesbian studies, Jewish studies, and labor studies. Such courses provide important curricular space for what AAC&U labels "experience, identity, and aspiration," that is, space in which students can study their own roots, values, and connections to various communities. Our understanding of how multiple, simultaneous, and intersecting those identities and traditions can be has deepened significantly since the late sixties and early seventies.

More often than not, in the early decades, those identities were studied as if you had to pick only one. As if you *could* choose only one. Black studies was typically about only men. Women's studies was typically only about white women. And few in these early efforts paid much attention to those in their group who were old, working-class, or disabled. Today, it is largely commonplace in the most influential texts and courses and in the scholarship and pedagogy of these kinds of courses to recognize the reality of our multiple identities and affiliations that tie us to several different communities at once, complicating things because some of these communities are in conflict with one another, often leaving us to negotiate what at times feel like unassimilable differences. But it is in these intersections that, as Gloria Anzaldúa writes in *Borderlands*, we discover new frontiers, new spaces for creating what she calls a mestiza consciousness, the ability to reconcile several different identities simultaneously.

The emerging curriculum in diversity, however, has expanded to include something in addition to the excavation and investigation of formerly understudied parts of human history and culture, central and essential as that study is. Complementing—and a direct evolution of—the former, the second emerging curricular model is a comparative one. Instead of looking at a single group in its complex diversity, the new curriculum also looks at several groups in relation to one another, what AAC&U calls "relational pluralism." In a comparison of groups, however, one of the distinguishing features of these new courses is the examination of the power relations among groups. Such differ-

ences are not marked benignly as "A is not the same as B," but rather are differences marked by brutal inequalities, suffocating subordinations, and damaging dismissals.

AAC&U's American Commitments initiative, therefore, recommends that every institution offer a course in U.S. pluralism and the pursuits of justice, "an extended and comparative exploration of diverse peoples in this society, with significant attention to their differing experiences of United States democracy and the pursuits—sometimes successful, sometimes frustrated—of equal opportunities" (*American Pluralism*, 25).

Without being mutually exclusive but rather coexisting in a complementary continuum, the progression in intellectual curricular design has included, first, the study of one's particular inherited and self-chosen communities and, second, an examination of the dynamic interaction among several groups. A third, increasingly popular curricular model to emerge has its roots in service learning courses. For those teaching diversity, however, such courses lend themselves especially well to teaching students both new intellectual knowledge about a subject and offering them hands-on experience that develops their capacities to become engaged citizens in creating more just societies. American Commitments recommends, then, that each student's education should include an experience in justice seeking, which it defines as "encounters with systemic constraints on the development of human potential in the United States and experiences in community-based efforts to articulate principles of justice, expand opportunity, and redress inequities" (*American Pluralism*, 25).

In the face of new scholarship, new student populations, and pressing societal issues, then, many people in the academy have responded with remarkable experimentation as they recast curricula. While no single model suffices for all, and most professors and curriculum committees continue to evaluate and massage new diversity courses and requirements, the last two decades have witnessed a burst of creativity and intellectual renewal in higher education that is quite remarkable. This publication seeks to capture some of those impressive innovations and promising designs. By posing new intellectual questions, delineating the complex relationship between democracy and diversity, and deepening students' abilities to move adeptly across borders of difference, the emerging curriculum in American pluralism opens new opportunities for our nation to more comprehensively embody its aspirations of equality, dignity, and justice. It is only fitting that higher education fulfill such an educational and societal mission.*

Acknowledgements

This publication has been the result of the hard work of many individuals and extraordinary collaborations both within AAC&U and beyond. First, I must thank my colleagues, Caryn McTighe Musil, Carol Geary Schneider, and Parker Johnson for their incisive critiques and editorial suggestions about the manuscript. I also must thank the National Panel of the American Commitments project for their guiding wisdom throughout the course of the project. In addition, the publication would never have been completed without the editorial and production assistance of my colleagues, Lee Harper and Amy Wajda and I thank them both for their patience and perseverance.

A truly remarkable group of faculty members, administrators and consultants at all of the schools involved in American Commitments have worked tirelessly on their own campuses to develop and implement the many curricular changes described here and many other wonderful changes which I simply did not have room to describe. I sincerely hope that the fruits of their hard labor will, through this publication, benefit many more students beyond those on their own campuses. Working especially with the remarkably talented group of resource consultants over the past several years has been an invaluable learning experience for me and, I am sure, for all those project participants who had the pleasure of their guidance.

Although he is no longer with AAC&U, American Commitments would never have gotten off the ground and never have been as intellectually rich and productive without the insights and hard work of Kevin Hovland, Program Associate on the project for its first two years. In addition, Gwendolyn Dungy served as Associate Director of the network for one year, after which Parker Johnson took over this role. Both of them provided essential leadership and insight for the project and influenced the frameworks and examples I present.

I must also thank Edgar Beckham and the Ford Foundation for their long-term commitment and continued support of this work so critical to the future of higher education. Edgar Beckham's initial vision and his ongoing

guidance have been essential to the many successful curriculum transformation efforts described in this publication.

Finally, I must especially thank Carol Geary Schneider, director of the American Commitments initiative and Caryn McTighe Musil, director of the curriculum and faculty development network, for their visionary leadership. They both have an amazing capacity to see beyond the particular and the parochial to the core of our societal commitments as educators and as citizens in a multicultural democracy. They also have constructed through this project a revision of the larger mission of undergraduate education in America. That vision guided my work on this publication. In their work on this project and in all that they do, they bring a moral commitment and an ethical spirit that inspires all those they touch. I am ever grateful for the opportunity to work with them and to have been a part of this national initiative.

Debra Humphreys
Association of American Colleges and Universities
July, 1997

Introduction

Because the curriculum is a key site for engaging the meaning of democratic pluralism, the classroom a laboratory for deliberating difference, and faculty members a source for integrating critical new ideas, the largest of the projects of the American Commitments initiative joined together teams of faculty members and administrators from colleges and universities, large and small, public and private. Currently involving over 400 faculty members from 92 institutions, American Commitments participants are all working to transform their curricula to correct past exclusions; to better prepare students for increasingly complex and diverse communities and workplaces; and to explore the meanings, histories, and as yet unrealized potentials of our nation's diverse democracy.

Through summer institutes, national workshops, electronic networks, and campus-based faculty development, these institutions are working to create, modify, and implement new curricula where students can engage complex but critical questions about U.S. democratic pluralism. This publication provides an overview of their accomplishments and an analysis of the direction of change their work collectively suggests. These schools are part of a larger renaissance in curriculum development, teaching, intercultural understanding and civic dialogue fostered by higher education's strengthening focus on diversity. As Ford Foundation program officer Edgar Beckham put it recently:

> The diversity of our colleges will grow regardless of how the debates about multicultural education or affirmative action turn out. And diversity will continue to be an available resource that education, at all levels, can use efficiently or haphazardly. As it has been in the past, it is in our personal, civic, economic and national interest to use the resource well. In higher education, there is increasing evidence that we are learning how.
>
> (Beckham, 58)

We offer this overview of campus practices and policies as an example of some of the best ways in which colleges and universities across the country are meeting this challenge. There are many efforts at curriculum transformation underway around the country with a wide variety of foci. We have included resources from some of them in Appendix C of this publication. We have also noted particularly important examples of curricular innovation from institutions outside of the project when they speak directly to trends emerging at American Commitments schools. This project and this publication focus specifically on curriculum transformation about U.S. pluralism and democracy.

Consistent with this focus on *domestic* diversity, a panel of scholars convened as part of the American Commitments initiative has recommended that students engage diversity in the curriculum through multiple forms of learning, and in a variety of educational contexts, across the college experience. Campuses throughout AAC&U's project have been challenged to design opportunities for student learning on U.S. cultural and democratic pluralism that explore identity, justice and inequality, experiential learning about diversity, and skills students need in a multicultural democracy.

Institutions in the project have responded to this challenge by creating exciting new courses and programs that introduce students to essential knowledge about diversity and U.S. democratic traditions and skills they will need to function effectively in today's diverse and globally interconnected world. Over half the colleges and universities in the project, in fact, *require* that all their students, in some form or other, study diversity as part of their undergraduate course work.

1 Emerging Trends and Promising Practices

FOCUSING ON U.S. PLURALISM

For more than a decade, colleges and universities, both in the American Commitments network and beyond, have been revising more traditional "Western Civilization" courses to better account for global realities and cross-cultural interactions. Initially, far fewer campuses were developing required courses that addressed diversity in the United States. It may have seemed easier to deal with cultural diversity internationally than to grapple with domestic diversity still resonating with tension in our own backyards. For this reason, AAC&U made a conscious decision to focus attention on the dynamics of *U.S.* diversity in this project. Faculty members at participating schools, therefore, came into the project with the expressed purpose of attempting to infuse their curricula with more attention to domestic diversity issues. The level of interest in the project and trends nationally suggest that more and more campuses are following a similar path. Instead of folding U.S. diversity into an all-encompassing global diversity requirement, institutions are beginning to opt for at least two courses; one that focuses on world cultures and another that focuses on specific issues of U.S. pluralism.

Iowa State University (ISU) recently passed a requirement of three credits of course work *each* in U.S. diversity *and* in international perspectives. Courses designated to meet the ISU "U.S." requirement must address significant manifestations of human diversity within U.S. society. Examples of courses that might meet this requirement include courses on the works of U.S. authors of a particular racial or ethnic group previously neglected in the curriculum or courses on the history of the civil rights movement in the United States.

As part of St. Edward's University's core program, students *first* take two courses that examine American society from a multicultural perspective and then proceed to courses that investigate the development of Western civilization, non-Western societies and global interconnections. Valparaiso University also recently passed a set of general education requirements that includes a three-credit course in "U.S. Cultural Diversity" and a separate three-credit course in "Global Cultures and Perspectives." Simmons College requires all students to take a freshman course, "Culture Matters: Borders and Bridges in Multicultural America" and then one upper-division course each on U.S. diversity and International Studies.

CULTURE AND IDENTITY

While cultural identity is currently a much contested intellectual construct, students should expect that their liberal education will provide them an opportunity to explore the multiple and complex influences on their *own* identities. This is true for both majority and minority students. As Edgar Beckham has recently put it:

> The easier challenge is learning about others, their experiences and their perspectives, their blind spots and their prejudices. The more difficult task is learning about oneself, understanding and appreciating one's own multiple cultures, all related to characteristics that one shares with others, like sex, race, ethnicity, national identity, sexual orientation, religion, class, age and even geographic region. In classes on Shakespeare, Toni Morrison, psychology and potentially any other subject, students can be taught to analyze these influences on their personal identity, conceptually and historically, and to understand how each group identity has been shaped by past interpretations. That's a tough assignment. And that is what's going on in the best multicultural courses.
>
> (Beckham, 58)

Schools in AAC&U's project have created a wide variety of courses that provide students with just such an opportunity to explore the complexity of identity in the context of the United States.

Interdisciplinary studies programs, many of which have been in existence for over twenty years, have laid the foundations for these curricular transformations currently underway at American Commitments colleges and universities and at many other institutions across the country. Up until very recently, it has been primarily through these programs, most commonly African American studies, women's studies, and increasingly Asian American studies, Latino/a studies, and Native American studies, that campuses have created opportunities for students from diverse cultural backgrounds to examine the variety of cultural identities and traditions that previously have been neglected or distorted in college curricula.

New cultural diversity requirements frequently emerge from these programs and involve courses that deal with one or more previously neglected identity group. In addition to such special focus courses, however, the curriculum as a whole needs to be infused with voices and perspectives long excluded from it. Many of the schools in this project have strengthened their overall curriculum by expanding institutional commitments to these programs, which continue to be crucial sites that nurture and sustain new interdisciplinary scholarship on U.S. diversity. There is a direct correlation between providing a clearly delineated intellectual and institutional home whose purpose is to deepen expertise about previously excluded groups and the ability to successfully interweave new knowledge about such groups more generally throughout the curriculum.

It is important to note that these programs, in addition to generating essential new knowledge about previously neglected aspects of U.S. history and culture, are developing increasingly complex understandings of cultural and civic identity. While frequently beginning from the perspective of a group identity category, courses in these programs tend to teach about identity groups neither in isolation nor ahistorically. Instead, they focus on interconnections and comparisons and on the systematic and structural workings of prejudice and discrimination. See for example, Syllabus A, Appendix A— "Hispanic Cultures in the United States," which fulfills a diversity requirement at SUNY–Albany. As Manning Marable has recently put it:

> A curriculum for diversity must do more than relate the individual stories of racial and ethnic minorities. It must integrate their cultural perspectives, divergent socioeconomic experiences, and political histories into a broader, enriched discussion about both

> the commonalities and differences among cultures and values, the tragedies and triumphs in the making of American society.
>
> (Marable, 5)

The best of these courses about identity help students understand multiple influences on their own identities in addition to exposing them to cultural traditions their education may previously have ignored or distorted. While many are aware of the dangers of assuming any "essential" racial or cultural identity or any correlation of cultural identity directly with one's attitudes or beliefs, cultural identity and the multicultural traditions that are a constituent part of U.S. history remain important elements of a liberal education. Some current critics of multicultural education suggest, in fact, that there is or should be a "unified" or "essential" national identity. Lawrence Levine, in his recent book, *The Opening of the American Mind*, quotes Daniel Boorstin, who argues that "there are only *Americans*. Polish-Americans, Italian-Americans or African-Americans are an emphasis that is not fertile." Levine points out that "the question, of course, is not whether such categories are 'fertile' but whether they exist and function in the real world, whether, that is, they reflect reality."

Critics also suggest that attention to the heterogeneity of cultural identity in the U.S. will somehow undercut a sense of community. As Levine argues:

> It's difficult to see how community is fostered by condemning pluralism as "un-American" and ignoring all the evidence we have of the complex and multiple ways in which people in our country envision themselves and others even as they manage to create a common culture that thrives alongside the many discrete separate cultures that have characterized the United States from its origins. *Community has to be built on what exists, not what some of us would like to exist.*
>
> (Levine, 163, emphasis mine)

What distinguishes the interdisciplinary studies programs discussed above is their unambiguous affirmation of the necessity of having a place in the curriculum to explore questions about identity. For marginalized groups, this is not a luxury, but a matter of survival. Women's studies scholars have explored for some time the developmental connections for female students

of discovering, exploring, and naming a "self" as a prerequisite to acquiring a critical consciousness. African American studies scholars have also insisted that to succeed academically, African American students need to have intellectual space to affirm and investigate their African American heritage. These insights emerging from interdisciplinary studies programs have proved to be so integral to the educational development of under-represented groups, institutions today are increasingly asserting that these sorts of explorations of identity are critical explorations for *all* students. Studying the particularities that map one's own cultural identity, then, becomes a way *both* to understand who you are *and* to have new insights about how you are connected to *other* groups. Studying one's own identity, therefore, is not a flight *from* community but rather a pathway to it.

Campuses across the country are grappling with ways to help students understand the interrelationships among identities. The paradox is that the more one studies a single group intensively, the more one sees its complexity, variety, and multiplicities. Institutions have consequently sought to create new courses for diversity requirements that provide a structure for exploring interrelationships *among* groups. These courses typically examine multiple and intersecting aspects of identity and experience in American society rather than focusing unilaterally on race, or gender, or class, or religion. These requirements recognize that multiple factors interact to influence identity and how one is viewed and treated in America. Increasingly, issues of ability, religion, and sexual orientation are also being addressed by diversity requirements. The Simmons College course mentioned previously, "Culture Matters: Borders and Bridges in Multicultural America," includes a section on "Negotiating Identity Complexity." Its syllabus begins with the statement, "Our society exists and changes within a constantly shifting sea of cultural influences which reflect multiple differences of race, religion, ethnicity, gender, sexual orientation, age, physical and intellectual competence, and class, among others." (See Syllabus B, Appendix A.)

SUNY–Buffalo's required course, "American Pluralism and the Search for Equality," described in more detail below, focuses on issues of race, ethnicity, gender, social class, *and* religious sectarianism in American life. The University of Massachusetts, Boston has a particularly inclusive definition of diversity in its two-course requirement. Courses fulfilling the requirement address such issues as race, gender, social class as well as age, disability, and sexual orientation. The University of California at Berkeley requires all students to take a course in "American Cultures" that examines

comparatively African Americans, Chicanos/Latinos, Asian Americans, Native Americans, and European Americans. (See Figure A.)

AMERICAN CULTURES
University of California at Berkeley

To satisfy the American Cultures requirement, a course must:

- focus on themes or issues in United States history, society, or culture;
- address theoretical or analytical issues relevant to understanding race, culture, and ethnicity in American society;
- take substantial account of groups drawn from at least three of the following: African Americans, indigenous peoples of the United States, Asian Americans, Chicano/Latino Americans, and European Americans;
- be integrative and comparative, in that students study each group in the larger context of American society, history, or culture.

A Berkeley faculty committee determines which courses satisfy the requirement. Faculty members from many departments teach American cultures courses, but all courses have a common framework.

These courses focus upon how the diversity of America's constituent cultural traditions have shaped and continue to shape American identity and experience. This is not an ethnic studies requirement, nor a Third World cultures requirement, nor an adjusted Western civilization requirement, nor a course on racism. It is a new approach that responds directly to the problem encountered in numerous disciplines of how better to present the diversity of American experience to the diversity of American students whom we now educate.

Source: University of California at Berkeley website
(http://www-learning.berkeley.edu/AC/AC-index.html)

Figure A

North Seattle Community College has specified very detailed learning goals for courses fulfilling its multicultural requirement described in more detail below. One of these goals suggests that students learn about the *multidimensional* nature of cultures. This means that courses must work against stereotyping even as they define cultures. Courses make clear that within each culture are people of differing sexes, sexual orientations, ages, abilities, and classes.

Many courses like those satisfying the University of California at Berkeley's requirement described above (see "Rhetoric of Race and Science"— Syllabus C in Appendix A) and scores of others—from English composition to sociology to women's studies to history—have been devel-

oped at schools across the country. They provide students with learning experiences through which they explore their own and others' experiences, identities and aspirations and develop a deeper understanding of the complexities of their country's heritage.

While most schools in the American Commitments project focused, like Berkeley has, on U.S. pluralism, some institutions are also beginning to make more explicit the interconnections between U.S. pluralism and global cultures. St. Lawrence University is developing an Intercultural Studies major which will have an American track, an international track, and one with concentrations in both American and international studies.

Another good example of examining U.S. diversity *and* international issues in a comparative context is a course developed at Rowan University that fulfills its multicultural/global requirement called "Comparative Race Relations: The History of Race in Brazil, South Africa and the United States." (See Syllabus D in Appendix A.)

PREJUDICE, DISCRIMINATION, AND THE PURSUITS OF JUSTICE

A second major theme in curricular change is the direct focus on *systemic* examinations of prejudice and discrimination. Courses present these issues comparatively across and among cultural groups in U.S. society. Some campuses have also developed courses that frame identity and discrimination in terms of the histories of pursuits of justice in the U.S.

Haverford College, for example, recently moved from a required course that examined *either* (1) the history, perspectives, and cultures of non-Western peoples, U.S. minorities, or women *or* (2) the nature, history, and workings of prejudice to a single "Social Justice" requirement. Temple University requires students to take one course in "American Cultures" and *another* in "Studies in Race." "American Cultures" courses cover the evolution of such ideas as equality of opportunity, classlessness, social mobility, and equality under the law. "Studies in Race" courses examine the impact of race and racism on social, cultural, and political institutions.

SUNY–Buffalo requires all sophomores to take a course on "American Pluralism and the Search for Equality." This one-semester course follows the global and cross-cultural scope of a first-year course in world civilization. The goal of this course is to create an intense intellectual awareness of the enriching aspects of cultural pluralism and respect for difference as well as

the negative consequences of prejudicial exclusion. The course focuses on contemporary and historical issues of race, ethnicity, gender, social class, and religious sectarianism in American life. It examines the multicultural, multiethnic nature of American society from the viewpoints of both men and women and of people of diverse ethnicities, social classes, and religious creeds.

SUNY–Cortland includes as one of its general education categories a course that examines the "nature and causes of prejudice and discrimination." Courses fulfilling this requirement must examine the individual and institutional bases of prejudice and discrimination, from both an historical and contemporary context; explore the relationship among prejudice, discrimination and exploitation; attend to these processes both in the U.S. and in an international context; approach these phenomena from an interdisciplinary perspective; focus on racism and sexism, but tie in other oppressions; and finally have students examine their own behaviors and beliefs on these issues. Some courses developed to satisfy this requirement include a philosophy course on "Philosophical Issues: Prejudice and Discrimination" (see Syllabus E in Appendix A), a geography course on "Race, Class and Gender," a psychology course on "Racial and Gender Role Stereotypes," and an education course on "Race, Gender and Class in Education."

In a three-quarter, sequenced and required course-developed at the University of California, San Diego, students examine various dimensions of culture including diversity, justice and imagination. In the first quarter, the class introduces students to the study of basic distinctions of social differences and commonalities among human individuals and groups. This class surveys a range of social differences and stratifications that shape the nature of human attachment to self, work, community, and a sense of nation. The second quarter's segment, "Justice," is designed to introduce students to basic features of American politics, law, and society. Readings are drawn from American history, with a strong emphasis on original sources and especially on Supreme Court opinions. (See Syllabus F in Appendix A.) While the first quarter segment introduces students to academic and public arguments pertaining to race, class, gender, ethnicity, and sex, the second quarter segment examines the political and Constitutional history of these and other publicly significant social differences. In the third segment of this sequence of courses, "Imagination," students examine representations of race, class, gender, ethnicity, and sex in American literature and film.

EDUCATION FOR SOCIAL RESPONSIBILITY: LEARNING ABOUT DIVERSITY IN THE TRADITIONAL CLASSROOM AND BEYOND

While one curricular strategy focuses attention on the intellectual frameworks of "prejudice" and "discrimination," another strategy has directed energies toward community-based learning courses as integral components of diversity programs. It is within such an educational context that the greatest success can be found in overtly addressing issues of democracy.

While few campuses actually require service learning courses that address diversity issues, many have begun to see that the goal of providing students with skills for a diverse world can be served well by engaging them in "real-world" situations in diverse settings. Hobart and William Smith Colleges, for example, are developing an interdisciplinary program in community-based learning that is thoroughly infused with issues of diversity. Issues of justice seeking and democratic community are explored in traditional classroom settings and with traditional texts, but are also studied in the context of the work students are actually doing in local communities. In a forthcoming article on new paradigms for effective undergraduate learning in a multicultural society, Carol Geary Schneider and Lee Knefelkamp argue that "relational" designs for learning, especially within the context of practical applications of intercultural knowledge within diverse settings, are essential in today's world. They suggest that:

> In relational designs for learning, each participant encounters not only diverse and competing concepts but also the frequently passionate convictions of people who care about particular ideas and care about the actual uses to which ideas will be put. Such encounters are anything but easy. But they are also essential in an adequate education for life and work in complex and increasingly intercultural communities. An integral dimension of relational learning is discovering how to deal simultaneously with the inherent challenge of diverse and often divided perspectives, feelings, commitments, and positions.
>
> (Schneider and Knefelkamp, 11)

Richard Guarasci, formerly dean of Hobart College and currently provost of Wagner College, describes how relational learning or what he calls community-based learning helps cultivate what Benjamin Barber calls

"strong democracy:" "Democracy needs to be framed by high degrees of civic and political participation, where shared experiences will more likely reduce the 'threat' from difference and allow for the beginnings of a positive sense of reciprocity" (Guarasci, 30). Guarasci also argues that "experiential learning will by necessity play a central and critical role in acquainting both teachers and learners about the particulars of difference in any specific context, as well as honing the pedagogy of multicentric democracy." In calling for this new form of community-based learning, Guarasci believes that through "direct encounter and experience, students and teachers increase their comfort with 'the other,' with 'the different,' while they begin to see their connection to it, as well as its presence within themselves" (Guarasci, 34).

A student in this community-based learning program at Hobart and William Smith Colleges, Kendra Pissara, explains how this kind of learning opportunity bridges many divisions and provides complex understandings of identity. She reflects on her experience in one of these courses in which she worked in a residential drug treatment center for young women and children.

> I believe through service learning efforts, we can be made to regain what we have lost in the deterioration of our democratic community. I believe only service learning can bridge the schism between the division of the "others." The nature of my service allowed me to interact with all eighteen women and the children . . . these women shared their lives with me. I heard tragedies of the past and stories of addictions, child abuse, domestic violence . . . however, there was an equally powerful positive side as well. . . . [I found] a community of support, trust, faith and hope...here women learn to get their lives back, to love themselves, and to learn the skills and tools to prepare them for a life of independence and freedom from drugs. As citizens we too must build our "selves." We must recognize our self in the context of a community. We must see our role as citizens as interdependent and interactive. . . . I recognize the borders I have crossed that have enabled me to redefine myself as a more active citizen in my community.

For a sample syllabus from the Hobart and William Smith program, see Syllabus G in Appendix A.

Through its American Commitments project and with support from the Kellogg Foundation, Olivet College is currently reorienting all campus activities, including its curriculum, to infuse an ethic of individual and social responsibility into all aspects of campus life. Olivet requires that its first-year students take a two-semester course on "Self and Community." In the first semester, students engage in self-evaluation and dialogue. Each section serves as a micro-community for the exploration of diverse points of view through small and large group dialogue. Students explore connections between individual and social responsibility in the context of the question, "Who am I?" Topics covered during the first semester include: transitions (to college), multiple intelligences, family, religion and spirituality, ethnicity, race, gender, sexual identity and social class. After having engaged in the process of self-evaluation in the first semester, students in the second half of this course then explore connections between individual and social responsibility in the context of the questions, "What is my relationship to my community?" and "How does the community impact on my life and the lives of others?" Topics covered in this semester include: transitions, civic responsibility and democracy, religious and educational responsibility, government and corporate responsibility, and media responsibility. The University of Detroit Mercy also includes in the academic objectives of its core curriculum not only "cultural diversity," but also "social responsibility" and "ethics and contemporary issues."

In addition to developing opportunities for students to learn about diversity through "real-world" experiences in diverse community settings and foregrounding the issue of social responsibility, campuses are also bridging the chasm that too often exists between the residential and curricular areas of students' experiences in college. It is essential that we help students to make the connections between what they are learning about diversity in the classroom and what they are experiencing outside the classroom in their dorms and in their home communities. Efforts that bring together student life programs with credit-bearing classroom activity show enormous promise. Iowa State University, for example, offers a one-credit course on "Dialogues in Diversity." Facilitated by three-person teams that include a faculty member, a student, and a staff member, these courses involve weekly seminars that explore diversity issues related first to campus life and then gradually to local community issues and wider societal concerns.

The Program on Intergroup Relations Conflict and Community at the University of Michigan, housed under the Division of Student Affairs but

fully integrated with the College of Literature, Science and the Arts, offers a series of small first-year seminars taught by faculty members in which students study intergroup issues. Seminars offered in Fall 1996 included courses in psychology, sociology, and French/francophone studies. (See Figure B.)

University of Michigan—Program on Intergroup Relations Conflict and Community First-Year Seminar Courses

Issues in Race and Cultural Diversity in the Francophone World

Offered within the Department of French and Francophone Studies. Enrolled students study cultural productions and social issues related to race, racism, and ethnicity in French-speaking societies. The course discusses both how discourses on race function within the general ideological state apparatuses that reproduce a certain social order and analyzes how discourses on race, racism, ethnicity, gender, and social class are inscribed in the francophone texts and films.

The Psychology of Culture, Power, and Human Relations

Offered by the Department of Psychology. Students examine cultural diversity and the impact it has on human relations in different environmental contexts. The course reviews the old adage of the American Culture as a "Melting Pot" of a plethora of European cultures and the ensuing criteria for full membership. The course examines the new order thinking encouraging the American Culture to become more global, embracing pluralism and forming the "Salad Bowl" approach to multiculturalism.

I, Too, Sing America: Psychology and Cultural Differences

Offered by the Department of Psychology. Taking its title from the Langston Hughes poem, the seminar will explore the psychology of cultural differences and intergroup relations in the United States. Examples of topics include intergroup stereotyping, communication, cooperation, conflict, justice, and discrimination. What are some of the opportunities and obstacles to our joining Hughes in affirming, "They'll see how beautiful I am…I, too, am America."?

Intergroup Relations, Conflict and Community

Offered by the Department of Sociology. Students explore the possibilities for building community across different racial and ethnic groups. How do we build a community among people with perspectives and viewpoints different from our own? As communities, how do we constructively address conflicts that naturally rise among and within different groups? To what extent do this country's democratic principles continue to bind our society in the face of growing racial and class divisions.

Source: Program on Intergroup Relations Conflict and Community, University of Michigan

Figure B

The Program on Intergroup Relations Conflict and Community at Michigan is also participating in the development of living/learning communities. The University is planning to develop these sorts of communities for all incoming freshman. Students will live together and take a series of courses together. Colleges and universities are developing many kinds of

learning communities across the country on a variety of topics, but this curricular and student life innovation is particularly suited to teaching students not only knowledge about diversity, but also intercultural living skills. Schools in AAC&U's project have developed several different kinds of learning communities from these more elaborate living/learning communities that coordinate curricular and residential life activities on diversity to more modest course clustering. Illustrating the latter, the University of Houston has developed a two-semester course sequence on the theme, "What It Means to Be an American." Students take nine linked hours each semester in the fields of political science, history, and English.

DIVERSITY IN THE CORE CURRICULUM

Most of the schools in American Commitments focused their curricular changes in general education programs and in special studies programs, some of which offer majors, but many of which offer only minors or concentrations. Well-designed general education programs are ideal locations for addressing issues of diversity. They typically provide interdisciplinary learning environments that are essential for dealing with the complexity of diversity issues in the U.S. They also provide students with useful foundations on which they can build in their major fields of study. At some institutions, they are also the only places where all students study common themes and issues.

A particularly impressive example of this is found at Occidental College, where all first-year students participate in a year-long colloquium. The colloquia are team-taught courses in which faculty from several departments join with students in the exploration of human culture from a variety of perspectives. Participating faculty members also conduct small seminars in which colloquium material is discussed, analyzed, and made the focus for intensive instruction in writing. Subjects covered in these colloquia/seminars have included "Women of Color in the U.S.," "Democracies," "Los Angeles," "Technology and Culture," and "The Great Migrations: The History of Human Patterns of Migration, Emigration, and Immigration." These interdisciplinary colloquia are supplemented by a requirement that students participate in the study of culture as embodied in the arts and sciences as well as the humanities and social sciences. (See Figure C.)

Occidental College
CULTURAL STUDIES PROGRAM
Selected Colloquium Descriptions

Colloquium I. In the Fall semester we will focus on **Women of Color in the United States**, studying historical and contemporary issues surrounding Latina, African-American, Asian/Pacific American, and Native American women living in the U.S. Moving women of color from their typically marginal position to the center of the curriculum reframes our descriptions, assumptions, and theories of society and culture through a more inclusive lens. Our commitment to the reconstruction of knowledge requires moving away from the conceptualization of women of color as "other," taking these women's vast and varied experiences as an essential resource and focus for study. In this course, gender, race, and socio-economic class are presented as central theoretical constructs and as conditions of experience that affect all people, regardless of sex, race, ethnicity, or income. Among the topics to be considered: health, work, family, geographic displacement, and the more abstract concepts of cultural and sexual identity. Participating faculty come from the Politics, Religious Studies, and Sociology departments.

The focus shifts in the Spring semester to the city of **Los Angeles**. We will explore some of the city's myths and realities—ecological and cultural—and the ways in which they reflect the larger issues of U.S. culture. Students will read widely in the history, literature, and environment of Los Angeles and will consider the issues raised in the fall semester in light of the particularities of the Southern California region. Participating faculty come from the departments of English and Comparative Literary Studies, Physics, and Religious Studies.

Colloquium II. Democracies provide the focus for the fall semester. Twenty-five hundred years ago, the Athenian Kleisthenes instituted political reforms that gave ordinary citizens the right to participate in their own governance and to create their own laws. Thus was born *demokratia*, the noble experiment that became the founding principle for future nations and peoples, including the United States. This colloquium examines the successes and failures of Kleisthenic democracy, and considers some subsequent echos of Athens heard during the English, French, American, and Haitian revolutions. In addition, we ask whether democracy is best achieved at the level of states or communities, whether it is primarily a matter of political or cultural participation, and whether democracy entails economic as well as political equality. Among assigned texts are works by Aeschylus, Plato, Shakespeare, Marx, and Cesaire. Participating faculty come from the departments of Anthropology, Art History and the Visual Arts, and Philosophy.

In the spring we move from the predominantly European tradition of democracy to examine **Hierarchies**, particularly as they have dominated concepts of order in East Asian societies. East Asia's counterpart to the Greeks' "noble experiment" was Confucianism, which provided the ideological and conceptual framework for the imperial systems of China and Japan. Students will read the fundamental texts of the Confucian tradition, comparing them with texts studied in the fall. Just as hierarchical distinctions pervade democratic systems in the West, you will find avenues for mobility and self-rule in Asian societies. The counterweights of Daoism in China and Shinto in Japan will be explored, as well as the implications for these world-views for the visual and literary arts. We will see how the differing hierarchical systems of China and Japan produced different responses to their encounters with the West in modern times, and how these societies have imported and transformed democracy and Marxism alike into their own cultural languages. The course will be taught by faculty from the Art History and Visual Arts, History, and Languages departments.

Source: Occidental College

Figure C

To engage students in all the varied and developmentally complex issues related to U.S. democratic pluralism, the best general education programs involve students in this kind of learning about diversity and democracy not only as freshman or sophomores, but across their entire undergraduate experience.

At St. Edward's University, the entire general education component consists of 57 credit hours spanning all four years. Within the 57 hours is an 18–hour requirement in Cultural Foundations. The purpose of these six required courses is to help students develop a balanced understanding and appreciation for their own and other cultures. The courses are multidisciplinary with the first two examining American society from a multicultural perspective. The next in the series investigates the development of Western Civilization. The progression is completed in the final course, in which non-Western societies and related global issues are explored. (See Figure D.)

St. Edward's University Cultural Foundations Courses

Literature and the Human Experience

Students read, discuss, and write about an ethnically and/or culturally diverse selection of fiction, poetry, drama, and *belles lettres*. They learn the characteristics of these major literary genres and become familiar with some of the cultural conventions that both shape and are shaped by works of literature. Students are expected to participate in class discussions, as well as write several short papers.

Understanding and Appreciating the Arts

This course introduces students to a wide range of artistic expression, including the visual, performing, and cinematic arts. Through experiencing a variety of readings, lectures, and discussions, and by attending plays, exhibits, and films, students are exposed to the breadth and depth of the arts, from aesthetic principles and arts vocabulary to the role of criticism. This course explores the relationship of various art forms to each other, placing them in an historical and cultural context. Students also study one art form in depth, focusing on the immediate creative experience, while developing critical criteria for viewing and appreciating all art.

The American Experience

The American Experience has varied with the gender, race, ethnic status and social class of the participant. The purpose of this course is to examine this diversity in experience throughout the country's history. The course places individual and group experience within the social, economic, and political context of various eras, exploring group differences in experience and perspective as well as the ideals and values that define American civic culture. The overall goal of this course is to develop an historical understanding of the problems and strengths inherent in our pluralistic society.

American Dilemmas

This course presents the principles and methods of economics, sociology, and political science to analyze current social problems. It is complementary to "The American Experience" in that it continues the theme of social pluralism and consideration of social and political ideals as it explores the problems and issues our society faces in the present. Class discussions and assignments are structured to encourage students to address the meaning of individual and public responsibility as well as to define the common good. The importance of conflicting values in defining social problems and their solutions is included.

The Identity of the West

The course deals with major developments in the history of the West which have made Western culture influential in the world. The course prepares students to deal with problems of conflict and confluence with non-Western or third-world cultures in the 19th and 20th centuries. Special emphasis is placed on the Age of Exploration and Neo-colonialism in order to better prepare students for the next course in the sequence of Cultural Foundations courses. Anthropological perspectives are integrated where appropriate.

Contemporary World Issues

The course consists of two seven-week modules, each dealing with a crucial issue in world affairs. The two modules are linked thematically to ensure continuity and deal with the critical issues affecting societies outside North America: European, Near Eastern, Far Eastern, African or Latin American. Students analyze issues in cultural context and use the disciplines of history, political science, sociology, and economics for an in-depth analysis. Each student produces an analytic paper.

Source: St. Edward's University

Figure D

Le Moyne-Owen College also has a well-developed core curriculum that extends across several years and involves an interdisciplinary sequence of 57 hours. U.S. pluralism is addressed most directly in two six-hour course sequences, Power and Society I and II, and African American Heritage I and II. These courses place the interaction between American social groups within the context of American government and society, examining the dynamics of social and political change in the democratic system.

Washington State University has developed a three-tiered general education program that includes a first tier focused on developing critical areas of skills and knowledge and in which students take two semesters of World Civilizations. In the second and third tiers, students move from issues of global diversity to cultural pluralism in the United States.

2 The Process and Politics of Curricular Change

TOWARD EFFECTIVE DIVERSITY LEARNING

The experience of schools in this project reveal many useful insights into not only new *content* for diversity courses, but also the *process* of curricular change. Several factors contribute to the development of high quality diversity courses and requirements that gain broad support within the academic community and that can be sustained across time.

Some of the most successful curriculum transformation efforts are those that emerge directly from the specific missions of particular colleges or universities. Tying curricular innovations to the specific circumstances and needs of one's *own* student population and local community will enable one to garner wider support for any changes proposed. Many colleges and universities include commitments to diversity and even to advancing social justice in their mission statements. Tying curricular proposals, especially for required courses, directly to language in mission statements also helps faculty members to communicate about and gather support for diversity requirements. Several schools in the project have also tied their curricular change efforts to larger strategic planning efforts. The 1993–1999 Strategic Plan at Valparaiso University includes as one of its central goals that all students "gain an understanding of the culture and contributions of the diverse groups that make up the American social fabric." Locating these types of goals at the center of an institution's mission helps one to gain valuable legitimacy for the development of these sorts of courses and programs.

SKILLS AS WELL AS CONTENT: DEFINING LEARNING GOALS

Many campuses are now working to achieve greater clarity in delineating learning goals for diversity courses. These goals include not only the knowledge students need about the history and current status of previously neglected and excluded groups, but also the skills students need to function in a diverse world—skills at recognizing the role of diverse backgrounds and influences on political decision-making and civic life, intercultural communication, conflict resolution, and problem-solving. As Edgar Beckham has put it, "Students today are exposed as never before to issues of who is learning, what is learned and why. They are encouraged to appreciate contention and deal with possibility that it won't get resolved in a satisfactory way. They are taught to handle difficult dialogues about race, gender and sexual orientation" (Beckham, 58). For instance, North Seattle Community College requires that students in diversity courses learn how "to deal constructively with information, ideas, and emotions associated with diversity and conflict."

As part of their American Commitments initiative, Fort Hays State University also crafted very specific goals for its diversity requirement that include content areas as well as skills and dispositions they want diversity courses to teach. (See Figure E on pages 24 and 25.)

While the process of negotiating language for such detailed learning goals can be time-consuming and sometimes fraught with tension, it results in a more widely shared consensus on why these courses are being developed and required of students. Coming to consensus on learning goals also provides the opportunity for campus-wide learning about diversity. To ensure ongoing support for curricular changes, faculty and student dialogue about the goals of curriculum transformation efforts is crucial.

AAC&U has designed the following questions simply to provide a potential starting point for dialogue about learning goals in a diverse society. Developing questions for faculty dialogue and study that are appropriate for one's own institutional context is essential. (See Figure F.)

Questions for Faculty Dialogue on Diversity and Learning

What kinds of diversity *knowledge* do students need in the contemporary world? How well do we foster this kind of knowledge?

How well does our curriculum teach about diverse groups in U.S. history and society? Do we provide comparative perspectives on U.S. diversity? Experiential knowledge of U.S. diversities? Knowledge of students' own communal traditions? Knowledge of at least one non-Western world culture? Comparative study of multiple world cultures? Knowledge of the connections among world cultures and U.S. diversity?

How well do we prepare students for civic engagement and social responsibility? Do we provide knowledge of social issues such as bias, stratification and discrimination? Knowledge of social values, conceptions of justice and/or institutions that support pluralism and majority and minority rights in a democracy? Knowledge of the role played over time by women and minorities in expanding the meaning and application of U.S. values and constitutional principles?

How well do we relate diversity knowledge to students' majors or vocations? Do we provide information about diversity and/or equity issues in health professions, social services, teaching, business and industry, science and technology, history, government, the arts, etc.? How has diversity influenced the research, knowledge-base, and teaching in particular disciplines?

What are the implications of diversity for organizing work in different fields or disciplines? Do we prepare students to negotiate difference in intercultural work contexts? Do we prepare them to work with people from different cultural backgrounds? Do we prepare them to recognize and address issues of inequality and injustice encountered in their work?

What developed *abilities* help students respond to cultural diversity and difficult differences? How well does our curriculum foster these abilities?

Does our curriculum require that students consider the implications of diverse world views, perceptions, values and institutions? Do students integrate knowledge of diverse world views, experiences, and perspectives into analyses or interpretations? Do they develop arguments, hypotheses, research and/or action projects that take account of significantly diverse experiences and perspectives? Do we encourage students to rethink values in light of experiences with societal diversity?

Do we provide opportunities for students to organize work and solve problems in diverse groups? To acquire second languages? To acquire a voice about one's own perspectives? To gain skills in listening and empathy? To engage in dialogue across difference? To make value choices in the face of difference? To see connections between what they are learning about diversity in the classroom and what they are experiencing in residence halls or in their own home communities?

What *values and dispositions* help graduates contribute to the success of a diverse democracy? Does our curriculum address these values and dispositions?

Does our curriculum encourage tolerance for and understanding of difference? Opposition to intolerance and discrimination? Respect for religious pluralism? A willingness to reexamine one's own assumptions? An inclination to cross boundaries; learn from diverse perspectives, and seriously consider alternative worldviews? Taking responsibility for attending to social or community problems? Understanding of the value of inclusive decision-making? Explorations and understanding of the uses and abuses of power?

Figure F

BEST COPY AVAILABLE

FORT HAYS

What are the **elements/ building blocks** of a course in cultural
"Diversity in the US: Moral and Civic

Characteristics of Students with Multi-Vocal/Multi-Perspectival Education

Socially Responsible:
They value their connection and responsibility to others and have respect for their own and others' private/public selves.

Knowledgeable:
They are aware of racism, sexism, and oppression of all kinds and possess an understanding of the U.S. as a culturally diverse nation.

Democratic Disposition:
They value the ideal of democracy, possess the capacity for communication and consensus, demonstrate civic competency in their interactions with others and can embrace diversity and difference among people.

Humane:
They believe in human dignity, human rights, and compassion.

Inquisitive:
They are curious about the world and are capable of challenging assumptions.

Analytical:
They are capable of examining their own and others' attitudes, behaviors, and beliefs regarding diversity, racism and bigotry. They exhibit problem-solving skills and the ability to communicate cross-culturally.

Learning Outcomes
What do we want the outcome or process to be?

Develops Knowledge

GOAL 1
To demonstrate an understanding of culture and the influence of culture on human attitudes and behavior.

GOAL 2
To demonstrate an understanding of U.S. traditions of democracy, active citizenship and how they may serve as a means to understand and resolve conflicts linked to gender, race, class, ethnicity and nationality.

GOAL 3
To describe the nature, history, and demographics of current and future U.S. society based on race, ethnicity, sexual orientation, gender, and class differences.

Develops Skills

GOAL 4
To demonstrate analytical skills and problem solving abilities while acquiring an understanding of the diversity of American culture.

GOAL 5
To demonstrate an ability to carry out conversations of respect with diverse others for the purpose of evaluating public policy and creating a sense of shared future and the vision of a democratic society.

Develops Awareness/Attitudes

GOAL 6
To demonstrate an awareness of the individual and institutional dynamics of unequal power relations between groups in contemporary society.

GOAL 7
To provide the examples of the origins and perpetuation of prejudice and discrimination that has been directed toward people of diverse backgrounds and orientations.

GOAL 8
To demonstrate a capacity to visualize/ imagine public situations or issues involving cultural diversity from multiple perspectives, especially the student's own identity in a community.

GOAL 9
To explore attitudes and moral competencies of local learning community.

Source: Fort Hays State University

Figure E

STATE UNIVERSITY
diversity that will meet the educational needs of the prospective student?
Competencies for 21st Century Democracy"

Concrete Behavior/Criteria How will we recognize the result when we have it?	**Assessment Indicators and Method** What specific evidence are we willing to accept that the concrete behaviors have been produced?
Develops Knowledge	***Develops Knowledge***
Students can articulate and use definition of culture in explaining its influences on attitudes and behavior in class discussion.	Use "Lee Jones" case study to provoke discussion: Students will write essay demonstrating knowledge of cultural influences on attitude and behavior.
Students can articulate ideal/ theoretical democratic traditions and the role of citizenship. Students can link structure and processes of democracy to diversity issues.	"One Sentence Summary" classroom assessment technique will be used to evaluate student's understanding of each lecture/discussion. Written test: ideals and values of democratic theory.
Students will be able to articulate statistics and demonstrate orally and in writing a profile of U.S. society in current and future terms.	Written test and map exercise: given data and specific questions about diversity trends in U.S. society.
Develops Skills	***Develops Skills***
Students will be able to analyze and conceptually describe possible causes, effects, and underlying issues in interaction between/among different groups in American culture.	Response to a case study, film, or video clip presentation illustrating interaction between/among various groups.
Students can articulate and use civic competencies including what John Dewey called "The ability to follow an argument, grasp the point of view of another, expand the boundaries of understanding, debate the alternative purposes that might be pursued."	Students will speak to class individually or in a group about a sample issue (e.g., immigration) or event (e.g., police behavior) which will serve as the basis for explaining differing perspectives of U.S. democracy. (Emphasis on political talking, listening, judgment, and relational pluralism.)
Students will articulate political competencies of public *talking, thinking, listening, using judgement,* and *action on public issues* linking diversity and democracy.	
Develops Awareness/Attitudes	***Develops Awareness/Attitudes***
Students will be able to exemplify or verbally describe levels of power status in interactions with others.	Given a literary work, students will write an essay which identifies and analyzes the dynamics of power relations among characters in the work.
Students will be able to describe events and attendant actions in U.S. history and relate this to the emergence of prejudice and discrimination in our society.	Assigned various roles, students will demonstrate power-driven behavior and use of politics based on race and/or ethnicity.
Students can articulate the relationship between his/her own identity/community and other cultural communities/traditions.	Students will write a brief essay describing event or action in U.S. history which is reflective of societal discrimination.
Students can recognize attitudinal orientations that condition discussion of cultural diversity in class and local learning community.	Students will submit an issue-oriented ethnic autobiography.
	Students will participate in the construction and administration of a local student attitude survey regarding perceptions of affirmative action.

Figure E

KEEPING THE PROCESS OF CHANGE OPEN AND INCLUSIVE

In addition to providing ongoing opportunities for faculty debate on and refinement of diversity requirements, it is also essential that leaders manage campus debate. Successful, lasting curricular changes depend on deliberate openness to criticism and the willingness to use criticism to modify and improve diversity courses and requirements. The curriculum, and especially what is thought to be "essential" or required learning, have always been areas of intellectual and institutional contestation. To keep a curriculum relevant, debate of this sort is both necessary and healthy.

Debates about curriculum transformation can certainly be heated and sometimes divisive, but if managed well and in a spirit of openness, they can also be vehicles for deeper and more genuine commitment to the goals of these courses and requirements on the part of both students and faculty members.

SUNY–Buffalo has created an extremely open process to develop and continue to evaluate its required course on "American Pluralism and the Search for Equality." Leaders believe that keeping the process open and respecting faculty criticism has helped to ensure the curricular integrity of the requirement and will ensure ongoing support. As Peter Gold, Assistant Dean of the Undergraduate College, puts it:

> From the beginning, we were committed to creating open "windows" into every "American Pluralism" classroom—windows through which every curious critic and supporter was welcome to look. Under the auspices of the Council of Arts and Sciences Deans and a Curriculum committee, there is a distribution of regular reports on the curriculum, syllabi, student evaluations, and faculty development programs. A book of readings was prepared and its table of contents is distributed for discussion. One unexpected benefit of talking about the course and circulating course information was the creation of a campus conversation about the issues and ideas being taught. In a way, requiring this course of students furnished a vehicle for the "general education" of the faculty.
>
> (Gold, 12)

Betty Schmitz describes in her book, *Core Curriculum and Cultural Pluralism: A Guide for Campus Planners*, a suggestion by John A. Thorpe, former vice provost and dean of the undergraduate college at SUNY–Buffalo and currently Provost at Queens College, about building campus-wide consensus for any curricular change proposal. He suggests that any successful consensus-building process must involve a sort of feedback loop.

> The original designers of the proposal become **advocates** for its adoption to a larger group (perhaps a curriculum committee or a subcommittee of the faculty senate). This results in a dialogue in which many of the concerns of the larger group are resolved and some lead to modifications in the proposal **(compromise)**. In helping to shape the proposal, the members of the larger group take ownership of it and join the advocacy group as the proposal moves to a larger forum. The process continues until the body with authority to approve the proposal has taken **ownership**.
>
> (Schmitz, 86)

The sense of campus-wide ownership of and support for diversity requirements was also greatly enhanced when students were involved from the beginning in the process of planning, implementing and assessing curricular transformations.

Campus leaders can help direct attention in debates over the passage of requirements toward already identified problems that exist within the curriculum. Keeping the debate focused on whether one's curriculum adequately prepares students for the world as it is, and as it will be, is essential. Leaders can also point to the commitment of national organizations like AAC&U and the American Council on Education to these kinds of courses and programs. Leaders can also make use of survey data collected about student and faculty attitudes toward diversity and student demand for courses about diversity.

There is also a body of research emerging that documents the positive outcomes for *all* students who take diversity courses. Early research results reveal that student participation in diversity initiatives, including these sorts of courses, contributes to measurable changes in openness to difference, increased commitment to social justice, as well as to cognitive development and academic success. See Appendix D for additional information on the latest research about the impact of diversity on student learning.

PEDAGOGICAL CHANGE AND FACULTY DEVELOPMENT

While it isn't within the scope of this publication to adequately address the remarkable pedagogical innovations that are accompanying these efforts at curriculum transformation, it is essential to note that pedagogical and curricular change are intimately interconnected. These curricular transformations have been powerfully influenced by pedagogical developments most advanced in women's studies programs. These sorts of issues depend on pedagogies that acknowledge "connected" or "relational" ways of knowing. Faculty members are developing all sorts of classroom activities and assignments that allow students to engage diversity issues in much more affective *and* analytical ways.

It is also essential to note that no curricular transformation is possible without an investment not only in faculty dialogue, but also in sustained faculty development. As John Noonan, president of Bloomfield College, notes, "Faculty can't teach what they don't know." The new material being introduced into the curriculum sometimes challenges fundamental paradigms undergirding how many faculty members have understood their professions. The new interdisciplinary content and the new pedagogical challenges these transformations entail are also, however, reinvigorating many faculty members' commitment to and enthusiasm for teaching. A seasoned professor remarked, after attending the American Commitments faculty development institute, *Boundaries and Borderlands*, that the experience "really destroyed my career! I can't do anything the same way again—and I'm glad!"

Campuses in this project have instituted faculty development efforts that range in scope from modest course development grants to ongoing summer institutes. Many are making effective use of "Teaching and Learning Centers" as resources for faculty development especially with regard to new pedagogical skills and expanding expertise in new content areas. Future pub-

lications emerging from this project will address in more depth these innovations in pedagogical and faculty development design.

3 Shaping Effective Curricular Models

Clearly, schools need to consider their own institutional mission, context and campus and community constituencies before embarking on major curriculum transformation efforts. The following is a brief schematic overview of some of the different curricular models adopted at American Commitments schools.

INFUSING DIVERSITY ACROSS THE CURRICULUM

In this model, schools have not instituted separate requirements, but are attempting to infuse all departments, divisions, and general education courses with information about diversity. Witnessing the struggles some campuses have encountered in trying to pass diversity requirements, some campuses have opted for this "inclusion model." Ideally, this model could centralize diversity as a concern for the entire curriculum and campus community. Students would, it is postulated, encounter issues of diversity in *all* curricular locations. This model also attempts to avoid marginalizing diversity courses and to minimize the chance that students might view a single diversity course simply as forced sensitivity or "tolerance" training.

While this may, in fact, be the goal for most diversity practitioners, in practice, infusion is a very difficult model to institute effectively. Without campus-wide dialogue and faculty study, it is unlikely that faculty members across *all* units will either be able or willing to infuse issues of diversity into all their courses. One also runs the risk with this model of paying lip-service to diversity, but avoiding actually addressing it in depth anywhere in the curriculum. Diversity can become diffused in this model, thereby suggesting to students that diversity *isn't* as essential a learning goal for them. To be effective, extensive and ongoing faculty development efforts are essential to

this model. To be done with intellectual integrity, then, the infusion model requires a serious allocation of institutional funds sustained over many years. Rather than a quick make-over of the curriculum, it is actually a model dependent on resources, time and a process of full faculty engagement.

To work toward its goal of "infusion," Bloomfield College, for instance, involved more than half its faculty members in a semester-long interdisciplinary seminar. In fact, Bloomfield embedded its faculty development initiatives in a college-wide network of programs including coordinated reform initiatives in general education reform, student learning assessment, academic and student affairs collaboration, and aggressive recruitment of a diverse faculty. As the dean for academic affairs, Martha J. LaBare, explains, Bloomfield College has now evolved a "'holistic curriculum'—where learning comes not only from an inclusive curriculum but from as well the diversity of the student body, the faculty, the administration, and the Board; from a multicultural co-curriculum; from the arts-as-catalysts for learning and for experiencing others' cultures; from service learning in diverse communities. The 'diversity project' is *the College*." She adds, however, that "still, the center of this coherence and unity is the curriculum, as it was and is supported by faculty development."

Obviously, at larger institutions, facilitating this level of institutional change and getting this level of faculty involvement are formidable challenges. We believe, then, that the infusion model is most effective at smaller institutions that have very strong leadership on diversity, a substantial allocation of funds over time, and at which there exists a shared commitment to diversity as a core component of their institutional mission.

REQUIREMENTS ALLOWING STUDENTS TO CHOOSE AMONG MANY COURSES

This model is the one chosen by most institutions in the American Commitments project that have opted for cultural diversity requirements. It allows a school to make use of courses already offered in the standard curriculum. It is particularly favored by those schools with well-established interdisciplinary studies programs whose courses can be used by students to fulfill the requirement.

Requirements of this sort vary enormously in their design. Participants and staff in American Commitments have found, however, that there are several very important elements that are needed for this model to be ef-

fective. First and most important, faculty members and administrators need to come to a clear consensus about what they are trying to achieve in requiring students to take one "diversity" course chosen among many different options. Some requirements are so broadly defined that students have widely divergent experiences in the different courses they choose and only a small fraction of students actually reach the substantive learning goals the requirement was originally intended to achieve. For example, to fulfill some requirements, students can take courses as widely varied as "Topics in Non-Western Art," "French Christian Thinkers" or "Survey of Spanish American Literature." These students will obviously be accomplishing very different educational goals depending on which class they chose.

Curricular planners need to ask themselves what *specific* knowledge and competencies they want students to attain by taking these courses. Is the requirement simply designed to expose students to non-Western cultures or is it designed to help them gain knowledge and insight into issues such as prejudice, privilege, discrimination, power, or disenfranchisement? Does it matter if students are required to address issues of diversity in the U.S. or does the proposed requirement allow students to "avoid" the U.S. altogether? Is an institution accomplishing its broader educational goals if students can study a non-Western or U.S. minority "culture" only in isolation from other "cultures" with which it interacts?

These sorts of requirements also seem to be more successful if they are developed with an individual institution's mission in mind. The missions of some schools in the American Commitment project include commitments to justice or to global understanding. These issues can be used to frame more narrowly-tailored requirements. The more clearly defined and described a requirement is, the more likely students will understand why they are being asked to take such a course and the more likely they will support it. It is also helpful and appropriate to bring students into the planning process early. Their own insights and learning goals should be taken into account and their involvement will help other students see the legitimacy and worth of the requirement.

Many schools have successfully delineated narrowly-tailored learning goals for these courses and have approved a wide enough array of courses to provide students with reasonable choices and to accommodate large numbers of students. If clear learning goals are delineated, it is also far easier to determine which courses will satisfy the requirement. North Seattle Community College's requirement is focused on U.S. as a multicultural society;

courses must be comparative, include information about at least three different cultural groups and must consider the multidimensional nature of cultures. (See Figure G.)

NORTH SEATTLE COMMUNITY COLLEGE

Multicultural Requirement

In courses which will meet the multicultural studies requirement for the A.A. degree, the following General Education Learning Outcomes will be met:

Demonstrate the ability to deal constructively with information, ideas, and emotions associated with issues of diversity and conflict, including culture, ethnicity, race, gender, religion, age, sexual orientation and abilities.

Understand the United States as a multicultural society.

A. To understand the United States today in terms of its diverse historical and cultural roots.

B. To understand that U.S. culture continues to emerge and be shaped by the interaction of people with different views, i.e. multiple origins, experiences, and world views.

C. To understand that one's own attitudes, perspectives, and beliefs are shaped by one's cultural, ethnic, and racial heritage, by gender, by age, by sexual orientation, and by abilities.

Specific requirements for Multicultural courses include the following:

1. The course, which may be in any discipline, will seek to promote a more reasoned understanding of cultural/ethnic/racial differences and similarities in the United States.

2. The course will focus on at least three of the five predominant cultures of the United States—African American, Asian American, Chicano and Latino American, European American, and Native American—and their role in the formation of the American experience.

3. The course material will be explored in part through group activities in order for students to gain some experience in dealing with perspectives other than their own.

4. Some class material or activity will consider the multidimensional nature of cultures. This means that the course must work against stereotyping even as it defines cultures; within each culture are people of differing sexes, sexual orientation, ages, abilities, classes, and the course needs to make this clear.

5. Instructors should be prepared to assist students in dealing constructively with issues of cultural/ethnic diversity and conflict as they arise in the course. In a course which focuses on multiculturalism, some emotion and conflict are inevitable as students learn. Workshops will be available to help instructors to develop their skills in handling emotion and conflict in the classroom and in teaching these skills.

Source: North Seattle Community College

Figure G

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To ensure that courses continue to fulfill these goals, not only must courses initially be approved by a Campus Diversity Committee, but also, when instructors change, courses need to be *re-submitted* for approval. (See Figure H.)

In adopting this model, one also needs to be particularly mindful of changes in the classroom climate that occur when a previously elective course becomes required. Faculty members need to be prepared for these changes and often need to develop very different pedagogical techniques to teach these newly required courses effectively. Institutions also need to pay attention to the impact increasing enrollments will have on special studies programs, which often lack the infrastructure to sustain such new responsibilities.

This model also presents particularly acute assessment challenges. Ensuring that a wide array of courses all fulfill the goals of the requirement is essential even though teachers of these courses may change over time. Developing effective processes for approving courses and assessing them over time is very important. It is also particularly difficult to measure the impact on student learning of these sorts of requirements, especially if the courses vary widely in their design and course content.

NORTH SEATTLE COMMUNITY COLLEGE
Faculty Application to Teach a Multicultural Requirement Course

A. Explain briefly how your course will meet the five multicultural course requirements.

1. The course will seek to promote a more reasoned understanding of cultural/ethnic/racial differences and similarities in the United States.
2. The course will focus on at least three of the five predominant cultures in the United States and their role in the formation of the American experience.
3. Class material will be explored in part through group activities.
4. Some class material or activity will consider the multidimensional nature of cultures.
5. Instructors should be prepared to assist students in dealing constructively with issues of cultural/ethnic diversity and conflict as they arise in the course.

B. Attach a course syllabus or other relevant material.

C. If there is a prerequisite for this course, what is it?

D. What assistance might you want from the committee in developing a new MC course or in modifying an existing course so that it meets the five requirements?

Source: North Seattle Community College

Figure H

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Sometimes it is easier to get a requirement like this approved and implemented. This ease of acceptance, however, can be a result of different people imposing different learning goals onto the requirement based on their own agendas. However difficult it can be, it is essential that, through faculty and student dialogue, a campus reach some consensus on the goals of any course requirement. (See Figure G for some starting points for Faculty Dialogue.)

SINGLE COURSE OR COURSE SEQUENCE REQUIREMENTS

In this model, a single course or set of courses, sometimes with a shared syllabus and reading list, is required of all students. To adopt this model, an institution must invest significant amounts of time in laying the groundwork, building support and conducting ongoing faculty development. Once in place, however, this model may prove more successful over the long run. (See section on Diversity in the Core Curriculum for specific examples of this model from several American Commitments schools.)

This model requires that faculty members from a variety of disciplines come together and reach consensus on core knowledge students need. One of the reasons faculty development is so important for this model to work is that these kinds of courses are, by necessity, interdisciplinary, and most faculty members have been trained in isolated disciplines. All faculty members teaching SUNY–Buffalo's required course on "American Pluralism and the Search for Equality" take faculty development seminars each summer.

At some institutions that choose this model, individual faculty members still have control over the readings or topics covered, but faculty members teaching the course meet regularly as a group to discuss how their individual sections are fulfilling their shared objectives. In other cases, individual faculty members have some flexibility, but a common set of readings, assignments or topics is consistent across all sections of the course.

If the quality of courses offered in this model is to be sustained across time, it is especially important for campus leaders to communicate to untenured faculty members that teaching these courses is valued by the institution and will be rewarded in the tenure and promotion process. In addition, and like all requirements, this model requires an ongoing assessment component to ensure the course's continuing relevance and quality. Because of the necessity for ongoing consensus about course content and learning goals, however, this model may present fewer assessment challenges than

the previously described model. Because course content is more uniform, this model also provides an opportunity for more systematic assessment of how these kinds of courses affect student learning.

Finally, over the past 20 years, many schools have extensively reformed their general education programs. As part of this process, some schools have capitalized effectively on a period of general education review to infuse general education programs with diversity issues.

Conclusion

Many schools in the project have developed their own distinctive models for addressing issues of U.S. democratic pluralism in their undergraduate curriculum and have used elements of one or more of these models. The models described above certainly do not represent the only choices any school has. New models emerge every day as colleges and universities continue to engage in vibrant dialogue about appropriate education for today's world.

Whatever model of curricular change an institution chooses, a consensus is definitely emerging that knowledge about the diversity that characterizes our nation, and the skills to productively engage and learn from that diversity, are essential for today's students. It is important to remember that a single course requirement is no "magic pill." A panel of scholars advising the American Commitments Initiative has suggested that students should engage diversity in the curriculum through multiple forms of learning, and in a variety of educational contexts, across the college experience. They stress that courses on U.S. democratic pluralism are not interchangeable with courses on world cultures. Students are short-changed if they do not have both. Mapping out the kinds of academic courses and experiences all students need for effective citizenship in our diverse democracy, the American Commitments panel recommends the following four-part curricular engagement:

1. **Experience, Identity, and Aspiration**: The study of one's own particular inherited and constructed traditions, identity communities, and significant questions, in their complexity.

2. **United States Pluralism and the Pursuits of Justice**: An extended and comparative exploration of diverse peoples in this society, with significant attention to their differing experiences of U.S. democracy and the pursuits—sometimes successful, sometimes frustrated—of equal opportunity.

3. **Experiences in Justice Seeking**: Encounters with systemic constraints on the development of human potential in the U.S. and experiences in community-based efforts to articulate principles of justice, expand opportunity, and redress inequities.

4. **Multiplicity and Relational Pluralism in Majors, Concentrations, and Programs**: Extensive participation in forms of learning that foster sustained exploration of and deliberation about contested issues important in particular communities of inquiry and practice.

Despite a small vocal cadre of critics, colleges and universities in American Commitments and across the country are reinventing what undergraduate education means for our increasingly diverse and interconnected world. They are doing so to serve the long honored mission of higher education to explore fundamental questions and submit both previous assumptions and established traditions to rigorous examination. And they do so to serve the societal needs of our nation and our world.

Through such transformed curricula, students should come to understand themselves and their multiple histories more profoundly; their country's textured, interwoven history and unfulfilled aspirations more poignantly; and their own responsibility to create a more equitable society as an imperative. These new courses have become for many students what Maxine Greene calls "democratic spaces of possibility" as students learn how to move from the comfort zone of a single familiar community into a contact zone with communities, ideas, and people that are different. There is growing evidence that these kinds of courses actually help students recognize unfinished agendas of equality and enhance their commitment to forging stronger, more just communities. As Carol Schneider has argued:

> Higher education is uniquely positioned, by its mission, values, and dedication to learning, to foster and nourish the habits of heart and mind that Americans need to make diversity work in daily life. We have an opportunity to help our campuses experience engagement across difference as a value and a public good....Formed as we are by the academy's strong traditions of intellectual and social pluralism, higher education faces a rich

opportunity to put our own commitments to learning at the nation's service.

(Minnich, ix-x)

Afterword: Education for Cultural and Democratic Pluralism

by Carol Geary Schneider, director, American Commitments: Diversity, Democracy and Liberal Learning

General Education and American Commitments brings into focus a powerful educational transformation occurring in general education programs and requirements at colleges and universities of every size and kind, throughout the fifty states. Debra Humphreys provides in these pages a useful, succinct and judicious analysis of the changes comprised in this transformation. Drawing on the curriculum development efforts of over 90 institutions ranging from community colleges to research universities to historically black college and religious mission institutions, Humphreys shows that there is a still emerging but clearly perceptible convergence around newly defined educational goals for fostering social responsibility and civic involvement. These newly defined goals for teaching and learning involve students directly with the multiple cultures, communities, struggles and aspirations that collectively frame the history of United States democracy.

For more than a decade, critics inside and out of the academy have decried the undeniable demise of that twentieth century staple of general, global and civic education: the required common course sequence in "Western Civilization"—its values and core ideas, institutions, development and internal contestations. What this report shows is the arrival of a successor curriculum immediately focused on the contemporary dilemmas of cultural and democratic pluralism. This successor curriculum is intensely and creatively engaged with the most central challenges confronting American society at the turn of the twenty-first century. Its description in these pages invites us to replace lamentation with critical appreciation for the work of American faculty members who are combining scholarship and social analysis to create new intellectual capital for the students and communities served by American higher education.

As this report makes clear, college and university faculty members no longer assume that teaching a highly abstracted social construct called "The

West" through a history and culture (singular) drawn almost entirely from ancient Mediterranean and European legacies can sufficiently prepare students either for their responsibilities as citizens in their own democracy or for their roles in an ever more interconnected global society. *General Education and American Commitments* demonstrates that colleges students in the United States are now studying a new set of topics and issues. The new general education curriculum plunges students into the complexities of multiple and intersecting cultures, identity and community, equity and marginalization, power and social stratification, societal aspiration and collective struggles to expand both opportunity and social justice.

General education for American pluralism as it appears in these pages is polycentric rather than monocentric; comparative rather than particularistic; participatory rather than abstract or detached. It introduces students to issues of justice, not by having them debate philosophical alternatives but rather by confronting them with the unresolved dilemmas that surround what legal scholar Patricia Williams calls "color, culture and caste" in American society.

These new themes both respond to and provide resources for the rapidly increasing diversity of American society and American college campuses. Because of the demographic revolution that is now transforming both coasts and many areas in the heartland as well, it is increasingly unlikely that students will study these new general education topics in monocultural groups. In the typical general education class, some students will be immigrants or international students themselves; some will know racism at first hand; some will be struggling with the prejudice that still nakedly confronts gays and lesbians, some may be disabled; the majority are likely to be women. They will come from several or even dozens of different ethnic groups and religious communities; they may well represent in the classroom the increasing poles of income inequalities that mark this era in American and world history. At many campuses, the majority of the students taking these courses will be both older and employed. With increasing frequency, they are parents or even grandparents as well.

The sheer heterogeneity of the contemporary college classroom ensures diverse and divided perspectives on the new general education topics. And this in turn means that helping students develop the knowledge, the inclination and the ability to talk respectfully and productively across difficult difference is the most important thing these new courses can teach.

Concepts of "canon" are pretentious in this kind of polycentric, dialogical learning. In a world of complex cultural encounters, negotiations and intersections, general education can no longer purport to orient students to preexisting frameworks for interpreting self and other, culture, nation or nature. As complexity, cultural encounter, and social construction of meaning become organizing concepts for general education, the entire category of "established" authorities or paradigms inevitably is rendered suspect. In these new courses the histories and experiences of marginalized and stigmatized communities yield insights not just about their own history but about the landscapes of a collective American history. What once was thought peripheral and irrelevant becomes a dynamic source of both insight and creative ferment.

The new function of general education in our age of cultural transformation is to help students recognize their own roles and responsibilities in the creation of generative intersections among many social traditions, in the nurture of more just and productive social practices, and in the making of healthy, participatory, self-governing communities. To these ends, students are reading works from and about diverse traditions, considering difficult social issues, examining the sources and histories of prejudicial exclusions and probing competing visions of human community. They also are studying policy analyses, cultural artifacts and media representations. They are both studying and participating in community-based social initiatives. In a number of the courses reviewed for this book, the syllabi include pivotal Supreme Court Cases, or sometimes sets of cases that reveal this nation's historic struggles with the meaning and application of our constitutional principles.

It is especially revealing to read through the syllabi included in these pages and observe the multiple ways these new courses require students to connect academic content with their own growing abilities to negotiate conflicts and contestations in American society. Richard Guarasci, who moved from Hobart College to Wagner College as this book was going to press, captures this emerging educational ethic succinctly in the syllabus included from his course on "Community, Politics, and Service":

> What does citizenship mean now? What ought it mean? How does it relate to various perspectives on justice? democracy? community? difference?....[W]e are attempting to end the...false dualism of separating knowledge from personal experience. The goal of this course is to reconcile these different realms by joining

> readings and experience, intellectual development and ethical growth, and our individual academic experience with the unfolding of our own larger autobiographies.
>
> (Guarasci, Appendix A)

This is, in short, a new approach to general education: intercultural, dialogical, participatory, relational. The breadth and scope of the institutions adopting these new approaches underlines their significance for the future of the general education curriculum.

FROM GLOBAL CULTURES TO AMERICAN COMMITMENTS

The development of these new diversity approaches and requirements is part of a broader reconceptualization of general education requirements and courses that has been under way in the United States since the mid 1980s, a movement which as yet shows few signs of abating. We can see both the strengths and the limitations of the curricula described here when we consider these courses in the context of this larger movement of educational renewal.

No one size fits all, and every institution develops its own language and paradigms for general education requirements and courses. But this apparent variety notwithstanding, contemporary general education goals and programs characteristically address four different kinds of student learning:

> 1) *acquiring intellectual skills or capacities*, for example, writing, quantitative reasoning, communication skills, a second language and the like;
>
> 2) *understanding multiple modes of inquiry and approaches to knowledge*, in particular the different domains of scholarship such as the humanities or the physical sciences;
>
> 3) *developing societal knowledge*—historical, cultural, global—important to one's roles as human being and citizen; and
>
> 4) *gaining self knowledge and grounded values*, those insights and habits of heart and mind that form an inner compass in life and work.

The learning goals and curricula fostered through the American Commitments initiative and described in this book fall primarily (although not exclusively) into the third and fourth categories of student learning. They address core concepts of self and society, identity and community, social roles, behaviors and values, personal and social responsibility. For purposes of brevity, I call these *societal and self knowledge*.

While all debates over general education are inherently difficult since they require the achievement of consensus among faculty representing dozens of different fields and interests, it is the national dialogue over how and to what ends we foster societal and self knowledge that has generated the stormy debates popularly dubbed the "culture wars." That these debates have been stormy and contested is hardly surprising. These topics addressed in this part of the curriculum go directly to the heart of our understanding of civic and societal self-definition. The way we interpret and teach societal and self knowledge at the college level inscribes an implicit social contract between the academy and society about how educated people will be oriented to their public roles and responsibilities. General education, as historian Michael Geyer has pointed out, is a kind of national education.

A pluralistic nation will inevitably hold diverse and competing views as to what matters most in students' development of societal knowledge, perspective and competence. When that nation is also in the midst of major transformation—both in its demographic composition and its place in the global community—the inevitable debates are correspondingly exacerbated. The only real surprise in these turn-of-the-century educational contestations, which echo comparable curriculum wars a century ago, is that so many conservative participants seem to think this periodic rethinking is somehow a subversion, rather than the necessary fulfillment, of the academy's responsibility to educate students for a *changing* society.

When AAC&U launched the American Commitments initiative in 1993, the association was not new to this contested terrain. AAC&U has had a long tradition of work in different aspects of general education and we had been working directly for some years in this broad area of general education for societal and self knowledge.

With substantial support from the National Endowment for the Humanities, AAC&U had launched in 1990 a project entitled Engaging Cultural Legacies: Shaping Core Curricula in the Humanities. That initiative, which ultimately included 63 participating campuses, drew over 250 applications from colleges and universities stretching from Alaska to Florida. I men-

tion this initiative here because it is revealing to examine both the contrasts and the complementarities between the general education curricula for "societal knowledge" developed through this earlier AAC&U initiative and the approaches described in the present volume.

Each of the institutions applying to the Cultural Legacies initiative presented a proposal to develop a *required common course*, at least one year in length, that would orient students to cultural legacies and traditions. The project provided these applicant institutions an array of alternative existing models for a cultural legacies core curriculum, but left the actual choice of an appropriate direction for a core curriculum entirely at the discretion of the individual campuses.

AAC&U Senior Fellow Robert Shoenberg analyzed broad themes in these 250 separate testaments about "core" societal learning from this broad cross-section of American higher education. He reported in this 1990 analysis:

> Institutions are seriously committed to using the general education curriculum to increase awareness of cultural diversity, both within the United States and among the peoples of the world and both historically and contemporarily....very few proposals were focused on strengthening courses exclusively in Western civilization."
>
> (Quoted in Schmitz, 1)

So "cultural diversity" was already a powerful organizing theme in general education by 1990. But how did campuses propose to address this theme?

When Betty Schmitz and I studied the core curricula actually developed by the 63 participating Cultural Legacies campuses two years later, we noted a striking pattern. Virtually all the Cultural Legacies institutions were working on courses that introduced students to the complexity of western histories, world cultures and global interconnections. Some were redesigning Western Civilization courses to show the multiplicity and intersection among diverse cultures within the West; some were addressing the West as one among many traditions; some had reframed their new core courses as studies in World Cultures, variously approached in either comparative or world systems perspectives, (Schmitz, 1–39). As I wrote in our report on the Cultural Legacies initiative in 1992, these new core courses placed strong emphasis on "multiplicity, cultural pluralism, and cultural interaction—both

as subjects in themselves and as resources to help undergraduates grasp the texture of the world they inhabit" (Foreword to Schmitz, vi).

By contrast with this strong emphasis on remapping the West and bringing world cultures into the core curriculum, however, only 25 percent of the Cultural Legacies institutions addressed American society at all within their new or newly revised required core courses. Characteristically, these schools sought to address issues of race, ethnicity, and sometimes religion, gender and class in their core courses on United States diversity. But of the schools that even addressed the United States in their core courses, only six—a little under ten percent of the entire group—in any way addressed democratic pluralism—its values, practices, histories, failures, and continuing aspirations—as a substantial theme in their newly developed core courses.

This observation led directly to AAC&U's development of the multi-year, multi-project American Commitments initiative. Clearly, these new Cultural Legacies core courses were appropriately responsive to the shrinking and remapping of the global village. And clearly, it was high time that orientation to the world—rather than the West alone—emerge as an important focus in students' development of societal and self knowledge.

Yet surely the comparative neglect of American cultural and democratic pluralism in these newly designed programs of common study served the United States poorly in an era of rapidly changing consciousness about the multiple dimensions of our own cultural diversity and justice seeking. As Debra Humphreys notes earlier in this volume, "It may have seemed easier to deal with cultural diversity internationally than to grapple with domestic diversity still resonating with tension in our own backyards." Nonetheless, it is patently unlikely that taking courses on seventh century Islam, seventeenth century Japan, or twentieth century China, even with a new emphasis on cultural encounters and translations, is all that contemporary Americans need by way of preparation for the challenges of contemporary *United States* diversity.

As the American Commitments National Panel wrote in framing recommendations about what *ought* to be addressed in the study of American cultural and democratic pluralism:

> Our students will....grapple with a country that is not only diverse but divided. To do this, they must come to understand and respect peoples and ways of life that have been hidden from them.

> They must develop the willingness to engage the range of perspectives that mingle side by side in United States communities. They must cross cultural borders and forge relationships with parts of this society—even parts of their own cities—that they have never entered and would not now be comfortable entering.
>
> The many demands for voice, recognition, and full participation that reverberate through both nation and campus appeal implicitly and sometimes explicitly to this country's heritage of democratic aspiration, achievement, and failure. Where are our students learning to comprehend the intricacies of that heritage? How will they develop the complex set of capacities and knowledge and dispositions necessary to navigate our competing truths?
>
> (*American Pluralism*, 8)

The American Commitments initiative was developed, in short, to complement the move toward internationalizing the societal knowledge taught in general education programs. We affirmed the value of global studies and assumed that the powerful trend toward bringing the world into the curriculum would continue. But the purpose of the American Commitments initiative was to focus general education programs on American diversity and especially on Americans' immediate responsibility for the quality and viability of our *cultural and democratic* pluralism.

AMERICAN PLURALISM AND ASPIRATIONAL DEMOCRACY

Given these concerns—clearly mapped in the very title American Commitments: Diversity, Democracy and Liberal Learning—it is informative to observe how the challenges of educating students for cultural and democratic pluralism have been addressed in campus practice by the 92 institutions that have worked together on general education reforms within the American Commitments initiative.

As the analysis in these pages suggests, there is indeed a trend toward expecting students to study *both* American pluralism and world cultures. This trend is not yet dominant. We at AAC&U still regularly encounter campus diversity requirements so murky that they offer no real criteria for distinguishing between a semester in France and the study of racism. We believe that proponents of diversity in the curriculum need to

name and challenge this conceptual and intellectual confusion. But as new requirements are developed, and as earlier ones are revised and expanded, it is clear that faculties are gaining clarity about the different kinds of societal and self learning that we expect that these new courses to address. This clarification is a great educational advance.

There is growing recognition that general education for societal knowledge needs to introduce students to multiple world cultures *and* to the complexity of American society. Increasingly too, we see diversity requirements that make it clear that students are expected to learn both about multiple cultural traditions *and* about the sources, forms and effects of prejudicial subjugations and exclusions. Racism, prejudice, difference and domination—these are all important emphases in many of the new general education courses.

As Humphreys notes, the emerging emphasis on comparative studies, sometimes linking U.S. and world cultures, marks yet another clarification of the knowledge and competencies Americans need at this moment in history. The trend toward exploring links between American ethnic groups and their roots in world societies provides still another refinement in definitions of what the study of diversity might seek to achieve.

The strong emphasis on experiential, project-based and service learning that emerges in designs for the new curricula underlines another powerful goal for student learning. Even as scholars and national leaders alike note the public's declining confidence in American political practices and institutions, higher education is responding with a resurgent emphasis on participatory service learning and preparation for social responsibility. According to researcher Alexander Astin, this emphasis is well-founded. He reported at a recent higher education conference that participation in service learning experiences correlates positively with thirty-five different aspects of academic development, including academic outcomes, civic values and life skills ("Toward Pragmatic Liberal Education: The Curriculum of the 21st Century," Rollins College, February 13–16, 1997).

There is also an important theme running through these courses about locating one's self in the complex of diversity issues and themes. These new courses do not focus single-mindedly on neglected identity groups. Whatever the course titles, the syllabi from many of these new general education courses reveal that students are frequently expected to study their own cultural roots and sources of identity, however they define these.

This autobiographical dimension in the study of American cultural and democratic pluralism is, we believe, an important social resource for our society as it works to redefine itself as a pluralistic nation of diverse and intersecting communities. Studying one's own roots and affiliations almost invariably brings one toward a recognition of the diverse and complicated traditions that influence one's own sense of self and identity. This recognition makes it much harder to persist in the older fiction that there is a single dominant, Anglo-American, cultural tradition whose perpetuation is *essential* to the viability of American democracy. How many Americans identify themselves solely or even primarily as Anglo-Americans? A small and rapidly declining percentage of the population! As reflection about the complexities of one's own identity eventually reveals, almost all Americans, whether they were born on these shores or not, are in truth "both/and"... and...and...and....

All these developments and distinctions among goals for diversity in the curriculum mark an increasing campus sophistication about the several kinds of societal learning that mingle together under the general rubric of "cultural diversity." These goals are complementary, rather than mutually exclusive. They point us toward the importance of diversity addressed in multiple ways "across-the-curriculum" rather than in a single designated course alone.

Putting these several educational objectives together, we see that the new diversity curriculum—in its world and American manifestations, collectively addresses:

1) Cultures and their interconnections;
2) Power, prejudice and the sources of inequality;
3) Participatory engagement in service and community issues;
4) The social construction of identity, including one's own; and
5) Negotiating difference, especially difficult difference.

All these topics provide important resources as American society seeks to make good on the promise of opportunity and equality for a diverse citizenry, and as it prepares for a time, fast-approaching, when there will be no majority "race" in the United States. (We have long since passed the time when one could speak empirically of a majority ethnic "culture.") In all

these ways, I believe, addressing diversity in the curriculum is developing important intellectual and social capital for our democracy.

And yet, arrestingly, only a handful of the courses developed under the American Commitments rubric directly address *democratic* values and aspirations as a major course topic. In 1992, commenting on the generation of courses developed for the Engaging Cultural Legacies initiative, I wrote:

> In the syllabi reviewed for this study, civic values, virtues, and institutions frequently seem to be an assumed background rather than an essential foreground for explorations of diversity. Too often, democracy and democratic pluralism are taken as givens—not as hard-won, historically situated values and practices still in negotiation in this country and internationally.
>
> (Afterword to Schmitz, 112)

In *The Drama of Diversity and Democracy*, the American Commitments Panel argued that Americans need to engage with democratic principles, past, present and aspirational, as a moral compass for a diverse democracy. Diversity, the Panel observed, tests the meaning and inclusiveness of democratic principles and practices. But these principles and practices, flawed though they may be in their application, are finally all we have to guide us in the effort to ensure equity, equality and justice for all members of a society. As American Commitments panel member Elizabeth Minnich has forcefully reminded us, democratic principles describe an *aspirational* democracy. Democracy understood this way is not primarily a system of government, not a framework for political activity, and not even, or at least not only, the institutions of civil society that have recently become so prominent in public discourse. *Aspirational* democracy is an ethical commitment. It is a way of living together in community, in shared commitments to make practices of mutual recognition, reciprocity, equity and justice both vivid and meaningful in the course of daily life. These American commitments apply, as our founders perceived when they organized the American republic as a compact of very different states, not only to every individual in society, but also to the multiple and diverse communities that compose, organize and color our diverse democracy.

As we consider the curricular directions mapped in the American Commitments initiative and other similar educational projects on pluralism

and diversity across the country, it seems clear that the new courses increasingly focus on egregious offenses against basic American principles of equity and justice. In this sense, these new courses are taking on some of the most entrenched attitudes and practices that make democratic promises seem hypocritical to many marginalized individuals and groups. Prejudice, discrimination, racism, sexism, ethnocentrism, homophobia—all these topics and many like them are directly and complexly addressed in the new courses on American pluralism.

But very few courses directly address our democratic aspirations and principles themselves. Take, for example, the basic concept of justice. One of the courses described in this volume bears that title, and addresses justice from a number of different perspectives. One of the requirements described in these pages is called a Social Justice requirement. But these, candidly, are exceptions. It is much more common to find courses grappling with specific social problems, such as racism or prejudice, than to find courses that are probing both the problems and the search for social, democratically negotiated principles to guide us toward designs for a better future.

It may be that, in this age of specialization, aspirational values such as equality, opportunity, freedom and justice are thought to belong to the political science department or to the philosophy department. We, however, believe that these challenging topics also belong in general education. They are integral dimensions of American pluralism. We can understand neither our diversity nor our democracy if these topics, so integrally connected, are kept separate from one another.

Questions of equity and justice are simultaneously the most difficult, the most far-reaching and the most basic issues we face in a democratic society. The kinds of difficult dialogues going on in diversity courses throughout the country are surely a precondition for engaging issues of justice and equity. Justice becomes a possibility, after all, only when there is extensive and empathetic knowledge of the perspectives of all the communities affected by a direction or a decision.

But difficult dialogues, we think, are not all that is needed. At a moment when democratic societies are being created around the world, Americans too need to be part of the search for a richer understanding of the future connections between diversity and democracy. This is more than the study of the undeniable flaws and failures that mark the history of American democracy to date. It must also include serious and searching dialogues

about the principles and practices that might build a more capacious, inclusive and just democracy. That agenda remains to be taken seriously—both in the academy and in the wider society.

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*The foreword has been excerpted and adapted from "The Maturing of Diversity Initiatives on American Campuses." by Caryn McTighe Musil. *American Behavioral Scientist*. Vol. 40, No. 2, November/December 1996: 222–232; Reprinted by Permission of Sage Publications, Inc.

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Appendix A

Exemplary Syllabi

SYLLABUS A

Hispanic Cultures in the United States

Dr. Bernardo Ferdman*
SUNY–Albany

Course Descriptions and Objectives:

In 1990, according to the Census, there were over 22 million Hispanics (or Latinos) in the U.S.—more than 9% of the total population and 53% more than in 1980. In New York State, one of every eight persons (over 12%) in 1990 said he or she was of Latino background. Growing markedly in both size and importance in American society, Latinos as a group share many experiences and cultural features and yet are also very diverse. Using a variety of social science frameworks, this course will look at the nature of both unity and diversity among the Hispanic peoples of the U.S. We will consider the variety of experience among Latinos, in the U.S., focusing in particular on Mexican Americans, Puerto Ricans, and Cubans, and will explore the factors that led both to differences and similarities in the relationship of these groups to the broader society. Attention will be given to the interactions between Latino groups and American society as a whole, including their implications for and manifestations in cultural and value change, cultural identity, prejudice and discrimination, and social policies in areas such as immigration, language, and education. The course will incorporate lectures, in-class discussion, audio-visual materials, reading and writing assignments, and examinations. [This course is part of SUNY's General Education program; completing it counts towards both the World Cultures and the Human Diversity Requirement.]

Readings:

Readings for the course will be assigned from books and articles. The following two books are available for purchase at the campus bookstore:

1. Joan Moore & Harry Pachon (1985). *Hispanics in the United States*. Englewood Cliffs, NJ: Prentice-Hall.

2. Clara E. Rodriguez (1991). *Puerto Ricans: Born in the U.S.A.* Boulder, CO: Westview.

Course Requirements:

IN-CLASS SUMMARIES/COMMENTS—Between 3 and 8 times during the semester, students will complete short (5–10 minute) writing exercises in class focusing on that day's lecture, film, and/or assigned readings.

NEWS ANALYSIS—To provide an opportunity to link concepts learned in the course with actual events, each student will be required to put together an annotated set of at least 4 related news articles clipped from daily newspapers (e.g. *Albany Times Union*, *New York Times*, *USA Today*, etc.) over the semester. You will be asked to collect accounts of current events and write an essay analyzing the events and/or the articles in terms of concepts and issues relevant to the course.

Class Schedule and Reading Assignments

Class 1 **Introduction**

Class 2 **Hispanic Diversity**. Readings: **Moore**, pp. ix–37 (Preface, Ch. 1&2).

Class 3 **Demographics I**. Readings: **Moore**, pp. 38–65 (Chs. 3&4); Rodriguez, pp. xiii–xxi (Preface).

Class 4 **Demographics II**. Readings: **Moore**, pp. 66–85 (Ch.5); **Rodriguez**, pp. 26–48 (Ch. 2); **[R]** Rafael Valdivieso and Cary Davis (1988), "U.S. Hispanics: Challenging Issues for the 1990's." *Population Trends and Public Policy Reports, No. 17*.

Class 5 **Race and Ethnicity**. Video: *Barbwire: Growing up Hispanic* (Edward Rivera). Readings: **Rodriguez**, pp. 49–84 (Ch.3); **[R]** Piri Thomas, *Down These Mean Streets*, pp. 98–104. **[R]** Edward Rivera, "In the Black Turf." [Ch. 7 of *Family Installments: Memories of Growing up Hispanic*. Pp. 147–160. New York: Penguin. 1982]. **[R]** Samuel Betances (1974), "Race and the Search for Identity." [Reprinted in M.L. Andersen and P.H. Collins, Eds. *Race, Class, and Gender: An Anthology*, pp. 277–286. Belmont, CA: Wadsworth, 1992].

Class 6 **Language and Culture**. Video: *Barbwire: Growing Up Hispanic* (Rolando Hinojosa, Nicholas Mohr, Judith Ortiz Cofer, Alejandro Morales, Lorna Dee Cervantes, Tato Laviera). Readings: **Moore**, pp. 86–131 (Chs. 6&7). **[R]** Lorna Dee Cervantes, "Refugee Ship." **[R]** Tato Laviera, "AmeRican."

Class 7 **Cultural Continuity and Change I**. Readings: **[R]** Harry H.L. Kitano, "Goals." (In *Race Relations* (4th edition), pp.10–27. Englewood Cliffs, NJ: Prentice-Hall, 1991.) [R] "I Am What I Am," "Ending Poem," and "Puertoricanness." [From *Getting Home Alive*, by Aurora Levins Morales and Rosario Morales]—**[R]** Gloria Anzaldua, "Don't Give In, *Chicanita*."

Class 8 **Cultural Continuity and Change II**. Video: *The House of Ramon Iglesia*. Readings: **[R]** Richard Rodriguez, "An American Writer." [In W. Sollors, Ed., *The Invention of Ethnicity*, pp. 3–13. New York: Oxford University Press, 1989.]

Class 9 **Cultural Continuity and Change III.** Readings: **[R]** Helen I. Safa, "Migration and Identity: A Comparison of Puerto Rican and Cuban Migrants in the United States." [In E. Acosta-Belen & B. Sjostrom, Eds. *The Hispanic Experience in the United States*, pp.137–150. New York: Praeger, 1988.]—**[R]** Arturo Madrid (1988), "Missing People and Others: Joining Together to Expand the Circle." [Reprinted in Anderson and Collins, pp.6–11]—**[R]** Guillermo Gomez-Pena, "Documented/Undocumented." [In R. Simonson and S. Walker, Eds. *The Graywolf Annual Five: Multicultural Literacy*, pp.127–134. Saint Paul, MN: Graywolf Press, 1988.]—**[R]** Bernardo M. Ferdman and Angelica C. Cortes, "Culture and Identity Among Hispanic Managers in an Anglo Business." [In S.B. Knouse, P. Rosenfeld & A. Culbertson, Eds. *Hispanics and Work*, pp. 246–247. Newbury Park, CA: Sage, 1992.]

Class 10 **Cultural Continuity and Change IV**. Readings: **[R]** Juan Flores and George Yudice, "Living Borders/Buscando America: Languages of Latin Self-formation." [*Social Text*, 1990, 24, 57–84]—**[R]** Felix M. Padilla (1989). "Salsa Music as a Cultural Expression of Latino Consciousness and Unity." [Reprinted in Andersen and Collins, pp. 347–358.]—Rodriguez, pp.158–174 (Ch. 7).

Class 11 **Women and Men: Gender Roles**. Video: *A Man When He is a Man (El Hombre Cuando Es Hombre)*. Readings: **[R]** Cherrie Moraga, "La Guera." [In C. Moraga and G. Anzaldua, Eds. *This Bridge Called My Back: Writing by Radical Women of Color*, pp.27–34. Watertown, MA: Persephone Press, 1981.]—**[R]** Oliva M. Espin, "Cultural and Historical Influences on Sexuality in Hispanic/Latin Women: Implications

for Psychotherapy." [In Johnetta B. Cole, Ed., *All American Women*, pp.272–284. New York: Free Press, 1986.]

Class 12 **Hispanic Families, Hispanic Community.** Readings: **[R]** Melba Sanchez-Ayendez, "Puerto Rican Elderly Women: Shared Meanings and Informal Supportive Networks." [in Cole pp.172–186.]. Review Moore, Ch. 6, especially pp. 95–110.

Class 13 **MIDTERM EXAM**

Class 14 **Puerto Ricans: Historical Background.** Video: *Operation Bootstrap (Manos a la Obra)* Readings: **Rodriguez,** pp. 1–25 (Ch.1).

Class 15 **Puerto Ricans: Migration and Employment.** (Speaker: Prof. Emilio Pantojas-Garcia) Readings: **Rodriguez**, pp. 85–105 (Ch.4). **[R]** Juan M. Garcia-Passalacqua (1985), "The Puerto Ricans: Migrants or Commuters?" **[R]** Juan M. Garcia-Passalacqua and Carlos A. Torre, "Plebiscite, Migration, and the Role of Puerto Ricans in the United States." [In C.A. Torre, H. Rodriguez-Vecchini & W. Burgos, Eds., *The Commuter Nation: Perspectives on Puerto Rican Migration*. Rio Pedras, PR: University of Puerto Rico Press, in press 1991.]—**[R]** Lourdes Miranda King, "Puertorriqueños in the United States: The Impact of Double Discrimination." [*Civil Rights Digest*, 1974, 6, (2), 20–28.]

Class 16 **Puerto Ricans: The Urban Experience.** Video: *Los Sures*, part 1. Readings: **Rodriguez**, pp.106–119 (Ch. 5). **[R]** Christian Neira, "Building 860." [*Harvard Educational Review*, 1988, 58, 337–342.]

Class 17 **Puerto Ricans: The Urban Experience Continued.** Video: *Los Sures*, Part II

Class 18 **Mexican Americans/Chicanos: Historical Background.** Video: *Los Mineros*. Readings: **[R]** Leobardo Estrada, F. Chris Garcia, Reynaldo Flores Macias & Lionel Maldonado, "Chicanos in the United States: A History of Exploitation and Resistance." [*Daedalus*, 1981, 110 (2), 103–132.]

Class 19 **Mexican Americans/Chicanos: Immigration and Labor I.** Readings: **Moore**, pp. 132–144 (Ch. 8). **[R]** Mario T. Garcia, "Americanization and the Mexican Immigrant, 1880–1930." [*Journal of Ethnic Studies*, 1978 Summer, 19–34.]—**[R]** Denise Segura, "Labor Market Stratification: The Chicana Experience." [*Berkeley Journal of Sociology*, 1984, 29, 57–91.]

Class 20 **Mexican Americans/Chicanos: Immigration and Labor II.** Readings to be announced.

Class 21 **Cuban Americans.** Readings: **[R]** Felix Masud-Piloto, "The United States, Cuba, and Cuban Exiles, 1868 to 1958." [Ch. 1 of *With Open Arms*, pp. 7–18. Totowa, NJ: Rowman & Littlefield, 1988.] **[R]** Felix Masud-Piloto, "Mariel, The Open Door in Crisis." [Ch. 6 of *With Open Arms*, pp.71–91].

Class 22 **Other Hispanic/Latino Groups in the United States.** Readings to be announced.

Class 23 **Language Debates: English Plus.** Video: To be announced. Readings: **[R]** Catherine Snow and Kenji Hakuta, *"Bilingual Education: What Does it Really Cost?"* **[R]** Immigration Viewpoints 1 and 2 (*"Bilingual Education Helps Immigrants,"* by National Coalition of Advocates for Students, 1988; *"Bilingual Education Hurts Immigrants"* by Rosalie Pedalino Porter, 1990; In W. Dudley, Ed., Immigration: Opposing Viewpoints (pp. 198–213). San Diego, CA: Greenhaven, 1990.) **[R]** Immigration Viewpoints 3 & 4 (*"Making English the Official Language Would Help Immigrants,"* by S.I. Hayakawa, 1989; *"Making English the Official Language Would Hurt Immigrants,"* by Arturo Madrid, 1990. In Dudley, pp. 214–225).

Class 24 **Hispanics in the Education System I.** Readings: **Moore**, pp. 145–168 (Ch. 9); **Rodriguez**, pp. 175–182 (Appendix).

Class 25 **Hispanics in the Educational System II.** Readings: **[R]** Martha E. Bernal, Delia S. Saenz, & George P. Knight, "Ethnic Identity and Adaptation of Mexican American Youths in School Settings." [*Hispanic Journal of Behavioral Sciences*, 1991, 13, 135–154.] **[R]** Bernard M. Ferdman, "Literacy and Cultural Identity." [*Harvard Educational Review*, 1990, 60, 181–204.]

Class 26 **FINAL EXAM**

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SYLLABUS B

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CULTURE MATTERS

BORDERS AND BRIDGES IN MULTICULTURAL AMERICA

Simmons College—MCC101—A Pilot Course
Fall, 1995

CULTURE MATTERS for the kind of community and society we develop. Our society exists and changes within a constantly shifting sea of cultural influences which reflect multiple differences of race, religion, ethnicity, gender, sexual orientation, age, physical and intellectual competence, and class, among others. The philosopher J.S. Mill argues that how well we protect and nurture different cultures and perspectives—especially those in the minority—is an important measure of our civilization. Another philosopher, John Dewey, believes that rather than fear and suppress diversity we should foster and celebrate it as a source of our community's vitality and vibrancy. For Dewey, the choice is clear: we can either allow the diverse cultures and communities that comprise the United States to develop as "separate but equal" entities—inviting an American brand of apartheid—or we can promote critical and constructive interaction among diverse cultures based on the faith that this interaction is the surest path toward democracy and pluralism.

CULTURE MATTERS for how our society shapes our individual identities. Each of us is a complex hub of countless cultural influences derived from our society. While some of society's myriad influences are mutually reinforcing, others clash and contradict. For each of us, our ability to understand our cultural identities and to negotiate the internal contradictions will shape who we become.

CULTURE MATTERS for how we learn from our past. The history of the United States is a composite of the multicultural histories of not-always-united peoples, whose differences ensured the endurance of enmity. Some immigrated voluntarily in search of various freedoms and opportunities. Others were forced here in chains of slavery and indenture. And, let us not forget, this land's native populations did not invite any of its immigrants. However we "Americans" got here, we contributed diverse economic arrangements, political practices, and cultural traditions which sometimes converged to create harmonies and at other times devolved into dissonance.

CULTURE MATTERS for how each individual actively participates in shaping society and recreating institutions. Our society and institutions are plagued by problems that have various multicultural dimensions. Our skill at applying multicultural approaches will augment our analysis of, for example, welfare reform, representations of cultures in media, affirmative action, gay/lesbian civil rights, immigration policy, education reform, and the directions of social research.

Individuals constitute communities, communities identify individuals, and together they make up our society. Our ability to read and navigate the cross-currents of our selves will affect our ability to rethink and reorganize our society. Adding to this complexity is the concatenation of multicultural conditions that push us together at the same time that they pull us apart. Can we find ways of interacting in the critical yet constructive manner that will be necessary to fulfill the promise of democracy and pluralism? This challenge engenders the primary objective of

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Culture Matters: to convey the great value of multiculturalisin as an approach to understanding one's self, one's society, and one's role in reshaping society.

Course Objectives

1. To acquaint students with the cultural histories of the peoples of the United States.
2. To enable each student to analyze how her cultural influences shape her personal identities.
3. To demonstrate the multicultural aspects of modern policy making and scholarly debates.
4. In the process of pursuing the above objectives, the course will help students develop the following skills:
   a. Analyzing texts and other media.
   b. Developing and evaluating arguments in oral and written forms.
   c. Conducting and reporting research.
   d. Using library resources and computer technologies.
   e. Developing communication and collaborative working skills.

Student Evaluation

The success of CULTURE MATTERS will depend on both (1) the students' engagement with ideas raised and inspired by the course and (2) their development of the skills indicated in the course objectives. The quality of both the student's engagement and development will be the basis for her semester grade.

At the end of each of the three units of the course, the instructor will review each student's portfolio, which should contain drafts of papers, elements of papers-in-process, peer review comments, article clippings collected from newspapers and magazines, plus other relevant artifacts of our multicultural society. In general, emphasis will be placed on the student's written work, which will be judged in terms of both the quality of the work as a *product* and the quality of the student's engagement in the *process* of producing those items. This means, for example, that the written work produced in a given unit of the course will receive a grade for the quality of the product and a grade for the work that went into producing that piece of written work, where the latter will be reflected in the drafts, writing elements, and peer reviews—all the work that contributed to the final draft. Ninety percent of the course will be based on this form of evaluation (thirty percent per unit).

The remaining ten percent will be based on an assessment of performance of the student's group. Since important skills of this course include collaboration and communication, the criteria for judging group performance will include the quality of sharing of ideas and concerns among the group members, the level of sharing of the group's work and responsibility, and the effort made to work out internal group problems. This assessment will draw on comments made by individual students about their group, conversations between the instructor and the group, and the instructor's observation of the group's dynamics throughout the semester.

Student Responsibilities

The educational experience of CULTURE MATTERS will also depend on each student's efforts as an active contributor to the educational process. Regular and consistent attendance will be crucial. Beyond the usual reasons, the cultural experiences and background of each individual student comprise a unique and rich educational resource, which is irrevocably diminished by student absences. In addition, honoring writing assignment due dates will help every student, because the course's writing instruction component has been designed to make extensive use of peer review and the rethinking-rewriting process. Honoring reading assignments and film viewing due dates will be essential if discussions are to be fruitful and provocative.

Course Outline and Schedule

1. What are Cultures, and How do they shape our Identities?

CULTURE MATTERS for how our society shapes our individual identities. In the first part of the course, we examine the complex and contradictory ways in which our cultural identities shape who we are. The main goal is to develop our ability to recognize and negotiate the internal contradictions in our cultural make-up.

A. CULTURES, CLIQUES, AND COMMUNICATION

Focus

Using films, short readings, and short writing assignments to stimulate critical thinking and dialogue, we begin our examination of the interaction between culture and self by analyzing our high school experience—focusing on cliques—as a microcosm of a society made up of multiple cultures. The key questions in this section include the following.

1. How can we talk about culture? That is, can we develop a language we can use in constructively and critically examining cultures and how they shape our identities?
2. What are the different meanings of "culture"? What are the different consequences of adopting and applying one definition over others?

Assignment—Week 1

Short writing assignments identifying stereotypes and understanding culture and its influence on self. The following are sample exercises.

1. Write 2 sentences identifying a stereotype from *The Breakfast Club*
2. Write a paragraph describing at least two cliques in the film.
3. What does each of the readings in this section (see Resources below) say about culture and its effects on one's identities?
4. How does each reading make you feel?

Resources for section A

1. *The Breakfast Club* (film)
2. Miner, Horace. 1956. "Body Ritual among the Nacirema."
3. Angelou, Maya. 1969. *I Know Why the Caged Bird Sings.* (R)
4. Rose, Mike. 1993. "I Just Wanna Be Average."

B. COMPLEX IDENTITY FORMATION

Focus

Each of us is a complex hub of countless cultural influences derived from our society. There are various analytical tools which may help us get to know our cultural influences and hence our selves. These analytical approaches may help us tackle questions such as the following.

1. How do cultures shape who we are?
2. How can we "break down," identify, and analyze our various and complex cultural influences?
3. Which of our cultural influences are dominant, and which subordinate?
4. Which cultural influences do we tend to be conscious of, and which unconscious?
5. In what ways do our various cultural influences conflict with each other and thus cause internal contradictions for our identities?

Assignment—Week 2

Write 2-page reflections on cliques-as-cultures in *The Breakfast Club*. The following questions comprise only a suggested list. You may reflect on whatever other aspects interest you.

1. Why did the students fight and argue in the beginning of the day?
2. Describe the stereotypes represented in the film.
3. Which stereotypes were challenged? Which were not challenged?
4. In *The Breakfast Club*, how much of a clique's identity is determined "internally" by its members? And how much is determined "externally" through its interactions with other cliques? Choose a clique from the film and analyze it in these terms.
5. Describe the interactions among the cliques represented in the film. Does one clique dominate? Is there a hierarchy of cliques?
6. What were the instances of solidarity among the students in the film? Why did they cooperate in their various ways? Generally, under what conditions might cliques cooperate or show solidarity?
7. Toward the end of the film, a character asks, "What will happen on Monday?" What did he mean? What do you think will actually happen "on Monday" for those students? What do you wish would happen and why?
8. What did you learn about any of the cliques that gives you new sympathy for that clique?
9. Describe the rituals of a clique of which you were a member.
10. What are the positive and the negative aspects of membership in a particular clique? What are the positive and the negative aspects of nonmembership in any clique?

Resources for sections B and C

1. Prida, Dolores. 1991. "*Coser y Cantar*." (R)
2. Paik, Felicia. 1995. "Say Anything."
3. Frankenberg, Ruth. 1993. "Growing Up White: The Social Geography of Race."
4. McIntosh, Peggy. 1992. "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies."

C. NEGOTIATING IDENTITY COMPLEXITY: "REDUCTION VERSUS CONTRADICTION"

Focus

We cope with our complex cultural identities in various ways, at both conscious and unconscious levels. One method is to emphasize certain cultural influences while "downplaying" others. Alternatively, we can actively try to negotiate our internal contradictions. In any case, we may wish to develop our ability to cope with, handle, deal with, and negotiate our complex identities. Moreover, we may wish to choose from among a menu of alternative approaches, understanding that each approach has its own set of consequences. Among the criteria for selecting a coping method, we may seek an approach that helps us think through the following questions.

1. What are the various cultures that shape us as individuals?
2. What effects do they have on us?
3. In what ways are our cultural determinants mutually reinforcing?
4. In what ways do they contradict each other?
5. How does our ability to negotiate the internal contradictions in our cultural make-up condition who we are?

Assignment—Weeks 3 and 4

Drawing on the reflections you wrote in the first two weeks, produce drafts of what will eventually become a five-page paper. In this paper you should organize your autobiographical and analytical reflections of identity formation during your high school experience. Here is an exercise to stimulate your thinking: List as many of your cultural influences as you can think of. Briefly describe the three most important influences. Explain the mutually reinforcing and the contradictory aspects of those three. Describe your method of negotiating the contradictions.

D. DIFFERENT LENSES

Focus

This last section of unit one will be the most challenging, in that it will require us to face certain facts: each of us sees through certain conceptual lenses, our lenses color what we see, and we all use different, unique lenses. We have to challenge our desire to cling to the notion that there is a singular truth that is universal to everyone, for all time—no matter through which lenses we look. At the same time, this section will be crucial as a transition to the next part of the course, in which we will examine the fundamentally multicultural nature of U.S. history. In this section we take a step from the analysis of culture's relation to self to the analysis of culture's relation to history. We will focus on the following questions.

1. Does *what* one sees depend on *how* one sees?
2. Is how one sees culturally learned?
3. If so, what personal, analytical, and communication skills will we need if we value democracy and pluralism?

Resource for Section D

Walker, Alice. 1971. "Advancing Luna—And Ida B. Wells."

II. HOW CULTURES CHANGE THROUGH HISTORY: A HISTORY OF MULTICULTURAL AMERICA

CULTURE MATTERS for how we learn from our past. In this section, we see that the histories of many different peoples, representing different cultures, are interwoven to comprise U.S. history. In addition to learning about the multicultural history of the United States, we examine an approach to studying this history that respects cultural borders while offering hope that bridges can be built for our common good. Using Ronald Takaki's *A Different Mirror: A History of Multicultural America* as the main text, we study the people who make up the United States, the journeys that brought its many populations, and the struggles among and the tensions within these groups.

A. BOUNDLESSNESS (Before 1800)

Focus

Takaki shows that from the very beginning of our common past, the moment of first contact between Native Americans and Europeans on the Virginia shore, Americans have been constantly redefining their national identity. Using Shakespeare's play *The Tempest* as a theme, he argues that the distinction between "civilized" and "savage" became a racial distinction, with many moral overtones. In uncovering the crucial complex intergroup dynamics that produced the unstable social order of the "founding fathers."

Assignments/Resources—Week 5

1. View *The Tempest*, read the following sections of *A Different Mirror*, and write a short summary of the argument Takaki makes in chapter 2.

a. *The Tempest*
b. Ch. 1, "A Different Mirror" (1–17)
c. Part One, Introduction: "Before Columbus: Vinland" (21–23)
d. Ch. 2, "The 'Tempest' in the Wilderness: The Racialization of Savagery" (24–50)
e. Ch. 3, "The 'Giddy Multitude': The Hidden Origins of Slavery" (51–76)

2. Look ahead to the 3rd assignment in the section called "Distances"

B. BORDERS (1800s)

Focus

With the beginning of a new nation came the obligation to define political membership. Some, like Benjamin Franklin, wanted to keep America beautiful by reserving it for the "lovely White." But, owing primarily to economic factors, many new groups entered the United States in a complicated mosaic of interdependent relationships. This influx led to an increasing "need to reinforce interior borders" in order to "preserve racial homogeneity."

Assignments/Resources

1. The whole class reads Introduction: "Prospero Unbound: The Market Revolution" (79–83)
2. Each group is assigned one of the populations represented in chapters 4 through 8 of Takaki. Each student writes her own summary of her group's assigned chapter. This summary should state as clearly as possible the thesis of Takaki's main argument and how he develops that argument. The students discuss their summaries with their group. (Someone should take notes of this discussion.) Then each group reports to the class what it thinks is especially important to everyone to understand and why it is important. Group assignments:
   a. *Native American Group*: Ch. 4, "Toward the Stony Mountains: From Removal to Reservation" (84–105)
   b. *African American Group*: Ch. 5, "No More Peck o' Corn: Slavery and Its Discontents" (106–38)
   c. *European American Group*: Ch. 6 (Irish), "Emigrants from Erin: Ethnicity and Class within White America" (139–65)
   d. *Mexican American Group*: Ch. 7, "Foreigners in Their Native Land: Manifest Destiny in the Southwest" (166–90)
   e. *Asian American Group*: Ch. 8 (Chinese), "Searching for Gold Mountain: Strangers from a Pacific Shore" (191–221)

C. DISTANCES (1900 to World War II)

Focus

The existence of the "frontier" was central to the American identity because it presented the opportunity for "perennial birth." The American self-understanding was founded upon making a new beginning and bringing civilization to the savage wilderness. At the same time this engagement with the wilderness transformed Europeans into something that was not European but rather a distinctively American form of civility. Once the frontier disappeared the racial and class hierarchy faced an even greater crisis than before, since, lacking an ultimate horizon against which to judge difference, Americans sought to redefine "distance" in terms of each other.

Assignments/Resources

1. The whole class reads Part Three Introduction: "The End of the Frontier" (225–27).

2. Each group continues to focus on the population assigned to them in the previous week and reads, summarizes, discusses, and reports as done previously. The reports should summarize Takaki's analysis of the following questions: What changes has this population undergone? How has that population's perception of itself changed? How has the larger society's perception of it changed?
   a. *Native American Group*: Ch. 9, "The 'Indian Question' from Reservation to Reorganization" (228–45)
   b. *African American Group*: Ch. 13, "To the Promised Land: Blacks in the Urban North" (340–69)
   c. *European American Group*: Ch. 11 (Jewish), "Between 'Two Endless Days': The Continuous Journey to the Promised Land" (277–310)
   d. *Mexican American Group*: Ch. 12, "El Norte: The Borderland of Chicano America" (311–39)
   e. *Asian American Group*: ch. 10 (Japanese), "Pacific Crossings: Seeking the Land of Money Trees" (246–76)
3. How does our modern imagination of these histories contrast with Takaki's interpretation? To the extent that our images of history are shaped by depictions by artists and filmmakers, we should question how these interpreters of history envision that history. In this assignment, the student draws on the summaries she will have written in the previous two weeks and writes a five-page paper in which she compares and contrasts Takaki's interpretation with a modern filmmaker's.

Group film assignments:

a. *Native American Group: It Started with a Whisper*
b. *African American Group: Raisin in the Sun*
c. *European American Group: Hester Street*
d. *Mexican American Group: Zoot Suit*
e. *Asian American Group: Picture Bride*

D. CROSSINGS (AFTER WWII)

Focus

World War II marks a turning point in the continuing process of developing American identity. The Nazi doctrine of Aryan racial superiority forces a crucial self-examination of race relations, and while groups like the Chinese were for the first time validating their status as Americans by fighting for America, at the same moment the Japanese were invalidated by being forced into internment camps. Through these trials America's traditional emphasis on the value of freedom and equality becomes a "democratic and anti-racist mission." Finally, Takaki, taking us from the civil rights movement to the Rodney King uprisings, leaves us with the question of how we might achieve this mission.

Reading

Part Four: Crossings (373–428)

III. CULTURE MATTERS FOR INSTITUTIONS AND POLICIES

CULTURE MATTERS for how each individual actively participates in shaping society and recreating institutions. In this final section, we will apply what we have learned previously to a current national policy debate or area of scholarly research. In short research papers, students will be asked to reflect on issues such as the following.

A. Cultural Maintenance: Institutionalization of Generalizations

1. What mechanisms exist that advance the cultural maintenance of stereotypes?
2. How do stereotypes function in institutions and policy making?

B. What is the history of the "issue" (policy debate and institutions)

C. How does the earlier issue regarding lenses show up in a current debate or research area?

D. What can we learn about prospects for pluralistic living in the United States? Who are we, who are we going to be, and why do we care?

Each section of the course will focus on one of the following debates.

1. "Gay Rights" and the "Religious Right": Conflicting Movements in American Politics
2. Picture This: Contesting Identities and Self-Representation in Avant Garde Photography
3. *The Bell Curve*: Enlightened Policy Intervention or Recycled Racism?
4. Can We Talk? Missing Discourses in Urban Education
5. Copyrighting Color: Literary License and the Slave Experience

THE BELL CURVE: ENLIGHTENED POLICY INTERVENTION OR RECYCLED RACISM?

A. Focus

Murray and Herrnstein advocate a certain policy position regarding various social policies, including affirmative action and welfare programs. According to Murray and Herrnstein, current social policies are misguided in that they misunderstand the social dynamics involving race, class, and cognitive ability. They base their position on an interpretation of the "demographics of cognitive ability." We will read and discuss writings by the principal authors and their various critics. After examining various texts and listening to our guest speakers, write your reflections on the following questions and others which may occur to you. These short writings you will use as resources in writing your main paper for this unit (see below).

1. What is Herrnstein and Murray's argument?
2. How can we disaggregate the biological, political, cultural, and economic dimensions of their argument?
3. What cultural assumptions do they make about themselves and their subjects?
4. What cultural representations do they challenge or reproduce?
5. What social policies do they advocate?
6. How can we evaluate the scientific content of Herrnstein and Murray's analysis?
7. Is science culturally and politically neutral?
8. How can we evaluate the statistical analysis in *The Bell Curve*? Are correlation and causation the same thing?
9. What do the various critiques of Herrnstein and Murray say about the critics? What are their political and cultural commitments and biases?

B. Main unit assignment

Drawing from the readings, the guest lectures, and supplementary research, write an essay that centers on Herrnstein and Murray's social analysis. The essay can focus on any of the topics stated in the preamble above. Alternatively, the essay can discuss how Herrnstein and Murray's social analysis supports an element of their policy prescription.

C. Resources

1. Texts [(R): on reserve in the Beatley Library; (H): handout provided in class]
   a. *Business Week*. 1995. "Rewriting the Social Contract," Nov. 20: 120–34. (R)

b. Devlin, Bernie, S.E. Fienberg, D.P. Resnick, and K. Roeder. 1995. "Writing *The Bell Curve*: A Cautionary Tale About the Relationships among Race, Genes, and IQ." in *Chance*. 8(3): 27–36. (H)

c. Fraser, Steven. 1995. *The Bell Curve Wars: Race, Intelligence, and the Future of America*. New York: Basic Books. (R)

d. Gardner, Howard. 1995. "Brainchild." In *The Boston Globe Magazine*. Nov. 5: 22, 38–42, 45–48. (R)

e. Gould, Stephen Jay. 1994. "Curveball." in *The New Yorker*. Nov. 28: 139–49. (H)

f. Gould, Stephen Jay. 1981. *The Mismeasure of Man*. New York: W.W. Norton. (R)

g. Herrnstein, Richard and Charles Murray. 1994. *The Bell Curve: Intelligence and Class Structure in American Life*. New York: Free Press. (R)

h. Jacoby, Russell and Naomi Glauberman. Eds. 1995. *The Bell Curve Debate: History, Documents, Opinions*. New York: Times Books.

2. Guest Speakers

a. Professor Robert Goldman, Department of Mathematics and Statistics. On the basics of evaluating the statistical elements of the *Bell Curve* argument. Background reading: the *Chance* article by Devlin, et al.

b. Professor Sandy Williams, Department of Biology. On the history of biological determinism in social policy debates. Background reading: Gould's "Curveball" essay and the first two chapters of *The Mismeasure of Man*.

SYLLABUS C

RHETORIC OF RACE AND SCIENCE

Rhetoric 180AC

University of California at Berkeley

Description: This course explores how science has been used to establish or undermine the authority of particular views about various ethnic or racial groups in the United States, the role of those groups in formulating scientific discourse, and the rhetorical strategies used to transform social agendas into scientific fact. We will begin with an introductory section that outlines the main themes of the course by looking at how scientific theories of race are part of our everyday experience and a historical overview of some of the main theories of race. Three subsequent segments each focus on a particular point at which theories of race and the practice of science come in contact: biological theories of race and intelligence, theories of race and sexuality, and the role of different racial groups in the scientific establishment. In each of these segments, we will begin by reading a work or small group of works that highlight the nature of the controversies in the area under discussion. These will provide a theoretical framework within which to consider the more specific documents that make up the remainder of the assigned reading, which will address specific historical or contemporary situations. (This courses fulfills the "American Cultures" requirement.)

Texts:

Gould, *The Mismeasure of Man*, (Norton)
Harding (ed.), *The "Racial" Economy of Science*, (Indiana UP)
Jacoby and Glauberman (eds.), *The Bell Curve Debate: History, Documents, Opinions*, (Times Books)
Kevles, *In the Name of Eugenics: Genetics and the Uses of Human Heredity*, (Harvard)
Omi and Winant, *Racial Formation in the United States: From the 1960's to the 1990's*, (Routledge, 2nd Edition)
Roscoe, *The Zuni Man-Woman*, (Univ. Of New Mexico Press)
Spanbauer, *The Man Who Fell in Love With the Moon*, (Harper)

SYLLABUS

Part 1: Theories of race in historical and cultural context. The readings concern the history of theories of race and their role in contemporary American life, and the relationship between scientific theories of race and racial prejudice.

Class 1 Introduction; Overview; Goals; Readings; Requirements.

Class 2 **The American Cultures Requirement; Rhetoric, Race, and Science**. Reading: "Proposal for an American Cultures Breadth Requirement" (Reader 1)

Class 3 Screening of *Skin Deep*.

Class 4 Discussion of *Skin Deep*.

Class 5 Omi and Winant, *Racial Formation in the United States*, Part I. First paper assigned.

Class 6 Omi and Winant, *Racial Formation in the United States*, Part II.

Class 7 Omi and Winant, *Racial Formation in the United States*, Part III, (pp. 95–159).

Class 8 *Discover*, special issue, "The Science of Race." (Reader 1)

Class 9 Research Methods training session with Cotliss Lee, American Cultures Librarian.

Part 2: Biological theories of race and intelligence. This segment will consider the history of biological theories of the nature of race and its relationship to intelligence, such as work on craniometry, craniology, eugenics, and intelligence testing, philosophical challenges to the coherence of the notions of race and intelligence as they are used in this debate, and the rhetorical significance of contemporary appeals to scientific evidence about race and intelligence.

Class 10 **Craniometry, Craniology, and the Scientific Construction of Race.** Gould, *The Mismeasure of Man*, chs. 1–2. Harding, *The "Racial" Economy of Science*, pp. 116–141. Kevles, *In the Name of Eugenics: Genetics and the Uses of Human Heredity*, ch.1.

Class 11 **Measuring Heads and Bodies: Race, Gender, and the Role of Analogy in Science.** Gould, The Mismeasure of Man, chs. 3–4. Harding, The "Racial" Economy of Science, pp. 359–376.

Class 12 **Eugenics and the Hereditarian Theory of IQ.** First paper due. Gould, *The Mismeasure of Man*, pp. 146–174. Kevles, *In the Name of Eugenics: Genetics and the Uses of Human Heredity*, chs. 4–9.

Class 13 **Terman, Yerkes, and the Politics of IQ.** Gould, *The Mismeasure of Man*, pp. 174–233. Jacoby and Glauberman, *The Bell Curve Debate*, pp. 599–639.

Class 14 **Burt, Jensen, and Herrnstein: The Reification of Intelligence.** Take-home midterm handed out. Gould, *The Mismeasure of Man*, pp. 234–296, 317–336. Harding, *The "Racial" Economy of Science*, pp. 142–160. Jacoby and Glauberman, *The Bell Curve Debate*, pp. 599–639.

Class 15 **Current Controversy Over Race and Intelligence.** Kevles, *In the Name of Eugenics: Genetics and the Uses of Human Heredity*, chs. 17–18. Murray and Herrnstein, *The Bell Curve*, introduction and chs. 13–14. (Reader #2).

Class 16 **Responding to The Bell Curve.** Jacoby and Glauberman, *The Bell Curve Debate*, selections.

Part 3. Who Gets to do Science? This segment takes a comparative and historical approach to the question of the role of different racial groups in the practice of science, both in the formulation of scientific discourse and the conduct of scientific research. The principal focus is on the role of European Americans and African Americans in the scientific establishment. Some attention will also be given to an international perspective on American science, comparing the culture and values of European American, Asian American, and Japanese physicists.

Class 17 **The Rejection of Scientific Racism.** Harding, *The "Racial" Economy of Science*, pp. 161–200.

Class 18 **The Experience of Black Scientists. Take-home midterm due.** Harding, *The "Racial" Economy of Science*, pp. 201–258. Douglass, "The Claims of the Negro Ethnologically Considered" (Reader 2).

Class 19 **Primatology and Physics in a Multicultural Field.** Harding, *The "Racial" Economy of Science*, pp. 259–267, 377–407.

Class 20 **Science, Race, and Morality.** Second paper assigned. Harding, *The "Racial" Economy of Science*, pp. 275–286, 341–358, 440–471.

Part 4. "Berdache" and the Scientific Study of Sexuality. This segment will address scientific theories of race and sexuality by way of a study of the history and theory of "berdache". We will first consider Foucault's and McIntosh's social constructionists' accounts of sexuality, and consider the extent to which they are applicable to the debate over the role of "berdache" in indigenous American culture, looking at work written by historians, anthropologists, and Native Americans. We will compare treatment of sexual and racial difference by these authors, and the relation between their views about the relationship about the relationship between social construction and scientific realism and the particular theories and approaches that they advocate. We will conclude by reading a recent novel about a berdache that will provide a final opportunity to reflect on the relationship between race and sexuality.

Class 21 **Homosexuality and Social Construction.** Foucault, *The History of Sexuality, Volume I*, Chapter 2 (Reader). McIntosh, "The Homosexual Role" (Reader).

Halperin, "100 Years of Homosexuality" & "'Homosexuality': A Cultural Construct" (Reader).

Class 22 **The Spirit and the Flesh: Sexual Diversity in American Indian Culture.** Williams, "The Character of the Berdache." (Reader).

Class 23 **From "Berdache" to "Two-Spirit".** Katz, "Native Americans/Gay Americans: 1528–1976" (Reader). Whitehead, "The Bow and the Burden Strap" (Reader). Weinrich, "Reality or Social Construction?" (Reader). Jacobs & Thomas, "Native American Two-Spirits" (Reader).

Class 24 **Who Was We'Wha?** Roscoe, *The Zuni Man-Woman*, prologue and chs. 1–4. Roscoe, "Was We'Wha a Homosexual?" (Reader).

Class 25 **Where do Berdaches Come From?** Roscoe, *The Zuni Man-Woman*, chs. 5–8. Roscoe, "How to become a Berdache: toward a unified analysis of gender diversity" (Reader).

Class 26 **Meeting with Will Roscoe.** Second paper due.

Class 27 **Killdeer.** Spanbauer, *The Man Who Fell in Love With the Moon*, Book 1.

Class 28 **Journey and Homecoming.** Spanbauer, *The Man Who Fell in Love With the Moon*, Books 2–3.

Class 29 **Devil.** Spanbauer, *The Man Who Fell in Love With the Moon*, Book 4 and epilogue.

Class 30 **Conclusion**

Syllabus D

COMPARATIVE RACE RELATIONS: A HISTORY OF RACE RELATIONS IN SOUTH AFRICA, BRAZIL, AND THE UNITED STATES.

A comparative examination of the development of multi-racial societies in Brazil, South Africa, and the United States and the impact of race on the political, social, and economic cultures of the respective countries.

Sponsored by Gary Hunter, Department of History, Rowan University

I. RATIONALE

Comparative race relations is designed as a multicultural/global studies course that will examine the history of three societies through the prism of race relations. This course will provide a unique opportunity for students to simultaneously study the histories of three societies in different parts of the world. Comparative Race Relations will also be one of the few courses that will employ the methodologies of comparative history and sociological theory to explore the social, economic, political, and cultural development of three different societies.

This course can be used by students as a multicultural/global studies elective, a history elective, as well as an elective in our African American Studies and International Studies programs.

II. ESSENCE OF THE COURSE

A. Objectives

On the completion of this course, students will be expected:

1. To be familiar with the methods of comparative history and social science theory in regards to race relations.
2. To understand European concepts of race, culture and hierarchy on the eve of colonialization.
3. To know how the forces of commerce, demography, and physical environment led to and shaped the institution of slavery in Brazil, South Africa, and the United States.
4. To understand the development of the ideologies and institutions of racism in South Africa and the United States and the relative absence of such in Brazil.
5. To be familiar with the patterns of interracial relations in South Africa, Brazil, and the United States.
6. To know how industrial revolution and capitalism shaped race relations in the three societies.
7. To be familiar with the organized efforts to restructure race relations in the United States and South Africa and know why no comparative efforts evolved in Brazil.

B. Outline

I. Theoretical Perspectives

A. Sociological Paradigms

B. Historiographic of Comparative History

II. Birth of New Societies: Colonization and Subjugation on Three Continents

A. Portuguese and Brazil—1498–1700

1. The Reconquista, Prince Henry and African exploration and Commerce.
2. Native American Slavery, 1500–1580.
3. Sugar, plantations, and the emergence of African slavery, 1580–1680.
4. Mining frontier and slavery, 1680–1800.

B. The English in North America—1607–1700

1. The London Company and the settlement of Virginia, 1607.
2. Native American relations (Powhatans).
3. Tobacco, labor and the emergence of slavery, 1619–1700.

C. The Dutch and Cape Colony—1651–1700

1. The East India Company and the settlement of Cape Town.
2. Early Native African Relations.
3. The Provisioning trade and interior expansion.

4. The Khoi Wars and the emergence of slavery.

III. Slavery, Race Relations and Colonial Cultures

A. The Demography of Multiracial Culture: Social constructs of interracial relations

B. Religion, Race, and Slavery

1. Red vs. Black: Catholicism and Slavery.
2. The many faces of American Protestantism.
3. Dutch Reform Church in Cape Colony.

C. The Intellectual Construction of White Supremacy, 1795–1900

IV. Three Faces of Emancipation, 1833–1885

A. Imperial Reform in Cape Colony (1833)

B. Abolition on the Sly: The American Civil War (1861–1865)

C. Brazil: Abolition by Decay (1885)

V. Pedagogy of White Supremacy

A. Evolution of Segregation in the United States (1800–1900)

B. The Emergence of the Union of South Africa and the Origins of Apartheid (1910–1950)

C. Brazil: Customs of Color

VI. Politics of Liberation: 1909–1991

A. From the N.A.A.C.P. to Martin Luther King: Characteristics and Accomplishments of the 20th century African-American protest, 1909–1980.

B. The multiple careers of the African National Congress from Sol Plaatje (1911) to the election of Nelson Mandela.

C. Brazil: Neither Black nor White.

C. **Evaluation of Students**

As an upper level course, students are expected to complete either a historiographical essay, a book review, a periodic literature review, or a 10–12 page paper on a specific theme or topic.

Syllabus E

PHILOSOPHICAL ISSUES: PREJUDICE AND DISCRIMINATION

Linked With Academic Writing 101

Dr. Kathryn Russell

Dept. of Philosophy-SUNY Cortland Fall 1995

BOOKS:

Anderson, Margaret L. and Collins, Patricia Hill. *Race, Class and Gender: An Anthology*. 2nd Ed. Belmont, California: Wadsworth Publishing Co., 1992.

COURSE DESCRIPTION:

This course will examine oppression due to race, ethnicity, sexual orientation, gender and class. Strategies of social change will be evaluated as ways to enhance freedom, justice, and equality. We will be particularly intetested in how power is distributed by social group and how institutionalized patterns of behavior allow racism and sexism to persist.

The class will emphasize critical thinking about ethical and political problems that confront us in everyday life. It will challenge you to develop your own stand on selected issues but to sympathetically understand alternative points of view. You will be encouraged to work collaboratively with other students in responding to class material.

VAL 140 satisfies requirements for Category 2 in the General Education program. The 1995–1996 Catalig (page 75) describes GE2 as follows:

The goal of this category is to educate students about the nature of prejudice and discrimination and their impact on the people of this country and throughout the world.

Assumptions

1. A liberal education should enable students to examine critically the ways they think about themselves as well as other people.
2. Recognizing prejudice and discrimination is necessary as a first step in eliminating them.

Objectives

1. To examine issues such as power and bias as they relate to prejudice and discrimination, and how these issues have determined attitudes, institutions, dominance and subordinance.
2. To analyze how various beliefs can lead to conflicting conclusions about a society and its norms, values, and institutions.
3. To study the individual and institutional nature, as well as the extent of prejudice and discrimination, either in the American context with attention given to the global dimension or in the global context with attention given to the American dimension.
4. To examine prejudice and discrimination in relation to unequal distribution of power.
5. To examine various aspects of prejudice and discrimination such as moral, historical, educational, health, economic, linguistic, political, psychological, and social dimensions. Other intellectual perspectives may be included. No course need embrace all disciplinary perspectives.
6. To examine the factors upon which prejudice and discrimination may be based, e.g., race and/or gender as well as class, ethnicity, religion, age, sexual orientation, or disability.

SCHEDULE OF TOPICS AND ASSIGNMENTS

Class Meetings

1. **Introduction to the Course**
2. **Empathetic Understanding and Prejudice**
   Preface, pp. xi–xix; I. Introduction pp. 1–9; Articles 1–Madrid, 6–Takaki, 50–Anderson

3. **Discrimination and Racism**
II. Introduction pp.56–70, 7–Yamato, 8–MacIntosh, Govier's article on reflective analysis in the library.

4. 12–Dyson, 33–Taylor, 37–Marable.

5. 10–Thornton, 32–Gates, 39–Chan.

6. Catch up and prepare for an **in-class essay**.

7. **Campus Rape and Violence Against Women**
98–Hall, 52–Martin and Hummer, 49–Kokopeli and Lakey.

8. **Gender and Sexism**
17–Blood, Tuttle and Lakey, 42–Faludi, 45–Wolf.

9. **Interconnections Among Gender, Race, Ethnicity and Class**
3–Jordan, 9–Beck, 16–Cole.

10. 20–Lui, 23–Woo, 41–Steinem.

11. **Oppression, Double Binds and Double Standards**
5–Frye, 28–Dujon, Gradford and Stevens.

12. 36–Funiciello, 46–Espin. **MGS Center reports** due.

13. Final draft of **Argumentative synthesis essay** due. Read articles on reserve in the library.

14. **Media Influence on Norms, Values and Behavior**
6–Gunn-Allen, 38–Churchill, 40–Lusane.

15. **Lesbian and Gay Rights**
2–Moraga, 44–Smith, Xeroxed readings and Pharr on reserve in the library.
16. 27–Lorde, 43–Hammonds, 47–Jordan.

17. **Activism and Social Change**
57–Lorde, 58–Reagon.

18. Group Presentations. **Synthesis essay** due.

19. **Affirmative Action**
Xeroxed readings and Ezorsky on reserve in the library.

20. **Classism and Political Economy**
21–Eitzen and Zinn, 22–Amott, 24–Moore and Pinderhughes.

21. **Equality and Educational Reform**
29–Michelson and Smith, 31–Williams.

22. 26–Sanchez-Ayendez, 53–Kantzer, 56–Praeger.

23. 11–Langston, 13–Ehrenreich, 54–Gray.

24. 14–Sklar, 15–Higginbotham and Weber. **Argumentative research essay** due.

22. **Intersections Among Class, Race/Ethnicity, and Gender**
25–Dill.

23. **Activism in the Face of Complex Racial/Ethnic Identities**
51–Chu, 62–West.

24. **Native American Women's Activism**
35–Brown, 59–Green.

25. **Summary and Course Evaluation.**

Syllabus F

DIMENSIONS OF CULTURE 2: *JUSTICE*

Thurgood Marshall College
University of California, San Diego

WINTER 1997

Instructors:
Michael Belknap, Department of History
Michael Schudson, Department of Communication

Winter quarter's segment, "Justice," is designed to introduce students to basic features of American politics, law, and society. Readings are drawn from American history, with a strong emphasis on original sources and especially on Supreme Court opinions. DOC 1 introduced academic and public arguments pertaining to race, class, gender, ethnicity, and sex. DOC 2 examines the political and Constitutional history of these and other publicly significant social differences.

Required Books:

1. DOC 2 *Reader* with *Student Writer's Handbook*
2. Diana Hacker, *A Writer's Reference* (will also be required in DOC 3)

Readings:

The lectures for each week focus on one of five major topics introduced in DOC 2: "Frameworks of Justice in American Society," "Justice in Traditional Society vs. Justice in Liberal Society," "Justice and Popular Rule," "Minorities and Women," "Limits of State Power." Prepare for the lectures by completing the assigned readings before each week's lectures and discussion meetings. Supplemental readings may be handed out in lecture or section. Most of the readings in this course consist of primary sources which students need help interpreting. Completing a summary of each Supreme Court case (DOC handout is available) will help you trace the changing interpretations of race, class, gender, ethnicity, sex, and other publicly significant social differences in the U.S. over time.

OUTLINE OF LECTURES AND READINGS

WEEK ONE

I. Introduction: Frameworks of Justice in American Society

Readings for the week: (See DOC Reader's Table of Contents)

1. "Lillian Gobitis vs. Minersville School District" from Peter Irons, *The Courage of Their Convictions*.
2. *Minersville School District, Board of Education of Minersville School District, et al. v. Gobitis, et al.*
3. *West Virginia Board of Education, et al. v. Barnette, et al.*

Lecture 1: Introduction to the Course

Film: *Billy Budd*, 7 p.m. Peterson Hall.

Lecture 2: Concepts Concerning Justice

Lecture 3: The Role of the State and the Limits to State Power

WEEK TWO

II. Justice in Traditional Society vs. Justice in Liberal Society

Readings for the week:

1. Michael Zuckerman, "The Social Context of Democracy in Massachusetts"
2. Declaration of Independence

3. Rogers Smith, "The American Creed" and "American Identity: Limits of Liberal Citizenship in the United States."

4. The Federalist Papers, #10, #35, #51, #52

PAPER ONE ASSIGNMENT DISTRIBUTED IN SECTION

Lecture 4: Governing a Homogeneous Society
Lecture 5: Justice Continued
Lecture 6: The Federalist Papers

WEEK THREE

III. Justice and Popular Rule: Having a Say

Readings for the week:

1. The Federalist Papers, #53, #55, #78
2. George Mason, Excerpt from "Speech in Virginia Ratifying the Convention"
3. Patrick Henry, "Speech in Virginia Ratifying the Convention"
4. "Address and Reasons of Dissent of the Minority of the Convention of Pennsylvania to their Constituents"
5. "A Reader's Companion to the Lincoln-Douglas Debates," and "The Ottawa Debate"
6. "Marshall Sounds Critical Note on Bicentennial"

Lecture 7: The Federalist Papers (continued)

Lecture 8: Slavery and Douglas' Defense of Popular Sovereignty

WEEK FOUR

Readings for the week:

1. *Plessy v. Ferguson*

Lecture 9: Wrap-up on Justice and Popular Rule

IV. Minorities and Women: Having a Fair Shake, Having a Fair Share

Lecture 10: Amendments 13, 14, & 15, and *Plessy v. Ferguson*

Lecture 11: "Eyes on the Prize" (first program)

WEEK FIVE

Readings for the week:

1. Henry J. Abraham and Barbara A. Perry, "The 'Double Standard'" from *Freedom and the Court: Civil Liberties in the United States*
2. *U.S. v. Carolene Products Co.*, footnote 4
3. *Korematsu v. United States* (1942) and "Personal Justice Denied"

PAPER ONE DUE IN MONDAY'S LECTURE. PAPER TWO ASSIGNMENT DISTRIBUTED.

Lecture 12: "Eyes on the Prize"
Lecture 13: Carolene Products Footnote 4
Lecture 14: *Korematsu v. United States*

WEEK SIX

Readings for the week:

1. *Brown, et al. v. Board of Education of Topeka*
2. *Regents of the University of California v. Bakke*
3. Perspectives on Affirmative Action
4. Stanley Fish, "Reverse Racism: Or How the Pot Got to Call the Kettle Black"
5. Jeffrey Rosen, "Is Affirmative Action Doomed?"

Lecture 15: *Brown v. Board of Education*
Lecture 16: *Regents of the University of California v. Bakke*
Lecture 17: Current Controversy Over Affirmative Action

WEEK SEVEN

Readings for the week:

1. Seneca Falls Declaration of Sentiments (Women's Declaration of Independence)
2. *Bradwell v. The State of Illinois*
3. *Muller, Plaintiff in Error v. The State of Oregon*
4. Ruth Milkman, "Women's History and the Sears Case"

PAPER ONE RETURNED IN SECTION

Lecture 18: Gender Discrimination I: Bradwell and Muller
Lecture 19: Gender Discrimination II: Sears

WEEK EIGHT

Readings for the week:

1. *Craig, et al. v. Boren, Governor of Oklahoma, et al.*

PAPER TWO DUE IN SECTION

Lecture 20: Gender Discrimination III: Craig v. Boren
Lecture 21: Wrap-up of this section

V. Limits of State Power: Privacy, Liberty, Choice, and Religion

Lecture 22: Privacy: Background Lecture

WEEK NINE

Readings for the week:

1. *Griswold, et al. v. Connecticut*
2. *Roe v. Wade*
3. *Planned Parenthood of Southeastern Pennsylvania, et al., Petitioners v. Casey*
4. *Romer v. Evans*

Lecture 23: *Griswold v. Connecticut*
Lecture 24: Roe v. Wade and Its Aftermath
Lecture 25: Sexual Preference: *Romer v. Evans*

WEEK TEN

Readings for the week:

1. *Lee v. Weisman*
2. Mt. Soledad and Religious Freedom

Lecture 26: Religion and the Establishment Clause: Commencement Prayer
Lecture 27: Religion and the Establishment Clause (continued)
Lecture 28: Conclusion

Syllabus G

Community, Politics and Service
Political Science 364
Richard Guarasci, Hobart Dean

Preface

This is a course about democracy, community, and difference. It is a course that requires students to be fully engaged in a term-long community service project. It is a course that asks students to be fully engaged in the biographies of people within the community and to be involved in writing autobiographically about the effect of that service on their own lives, their perspectives on democracy, and their understanding of democratic citizenship.

This is also a course that prizes independent thought. We focus on the critical evaluation of both the readings and the field experience and how each serves to engage the other. We ask you to reaffirm one central precept, namely, that learning requires a serious commitment to both the subject at hand, and the voices and experiences of those engaged in the course and the community.

We are involved in community service from two perspectives. First, Geneva and its surroundings is a community in need of serious assistance as it encounters the limits, contradictions, and dramatic changes surrounding the realities of post-modern capitalism. Our work in service involves us in the everyday lives of persons many times cornered by a very limited menu of social and economic choices. Their, and your experience with them, is authentic and real unto itself. We work with them to enhance positive change in their immediate circumstances. This is the work of empowerment and social transformation.

Secondly our service work is, itself, a project in citizenship. We are exploring the nature and limits of democratic citizenship in our time. This component of service learning is an essential, and quite important, commitment in its own right. What does citizenship mean now? What ought it mean? How does it relate to various perspectives on justice? democracy? community? difference? Our work in service learning allows us to rethink these very basic and quite critical concepts.

From both perspectives in service learning, social change, and democratic citizenship, we need to bring together the experiential with the intellectual. Both experience and ideas are ways to know the world and our goal is to create a pedagogy—a way to learn—that joins the course readings with our field experience so that students can use each to understand and critically evaluate the other. Toward this end we are attempting to end the narrow approach to educating that separates learning from experience. That perspective limits learning simply to the acquisition and absorption of knowledge. We are attempting to end the equally false dualism of separating knowledge from personal experience. The goal of this course is to reconcile these different realms of learning by joining readings and experience, intellectual development and ethical growth, and our individual academic experience with the unfolding of our own larger autobiographies.

Writing, Reading, and Doing

Communication, experience and reflection are the means to intellectual and ethical growth. We grow by encountering and rethinking that experience. Writing, reading and action are the means to this growth. In this course we need to be constantly engaged in all three in ways that bring us together so that we can share, compare and contrast our thoughts and feelings. To these ends the course assignments are meant to provide mechanisms for communication and reflection allowing us to both personally engage the content (readings and service) and to begin creating a community of learning *within* the course. The assignments both in and outside of class are meant to help us collaborate so that we can expand our personal understanding of our experience and to begin to see our involvement as a collective and cooperative enterprise where we genuinely learn from one another.

The Dialogical Experiential Journal (15% of final grade)

Each student must regularly use a journal for this class. But we have a special type of journal in mind. We are after personal idiosyncratic notation, but we are after much more than that. We want you to write insightful and reflective reviews (not reports) of what you find to be key aspects of the assigned readings. In addition, we want you to write about your field experience in some detail, but also in contrast and comparison to the readings. What do they have in common or in opposition, or both? Finally, we want you to read each others' journals so that you can share your ideas and experiences.

We will call our type of journal a *Dialogical Experiential Journal*. The journal may be a notebook or a binder. It must be organized in a specific way so that the readings being reviewed are followed by an accounting of field experience. One method is to use left side pages for the literature review and right side pages for a field work report. The goal is to then create third sections where the two are brought to bear upon one another.

A second method simply is to segment the journal by literature, field work, and synthesis (literature-field work comparison) sections. The journal needs to clearly demarcate these sections.

Two Analytic Papers (20% each)

You are asked to submit two analytic papers (approximately 10–12 pages each). These papers are your analyses of the assigned readings.

As writing assignments they have specific writing goals that inform how you should approach your writing. Specifically, you need to 1) identify central arguments of the respective authors; 2) identify the evidence and logical basis of their arguments; 3) evaluate their arguments by assessing the validity and strength of their evidence and interpretation of this evidence; 4) begin to construct your own argument on these issues as you sift through the various perspectives, voices, and information presented in the readings and influenced by your service field work.

More specifically, each of these papers should include the following elements:

1. Identification of the central thesis/arguments of the respective authors;
2. Identification of the evidence and logical analyses that each author employs to support these arguments.
3. Identification of the issues and questions absent in these respective pieces omitted or avoided in these respective arguments.
4. Identification of the arguments that are most convincing and weigh their strengths and weaknesses; and
5. Reformulate the problems and responses in your voice and from your perspective by touching on the following points.
   A. Draft a portrait of the central problems.
   B. Identify the causal or essential relationships, cultural factors, institutions, political interests that shape the problems,
   C. Draw upon the evidence you find most convincing and powerful,
   D. Begin to formulate your responses to the central problems you identified in your portrait of the problems.

Ethnography (15%)

Another assignment will further enhance our integration of the community work with our reflection about the broad themes raised by our readings. Each student will write a 3–5 page ethnographic portrait of one of the individuals they encounter in their field service work. Like Kozol, Terkel, and other authors we read this term, you too are an intelligent observer as well as participant in the community. You too will meet persons whose lives tell a story about one or more key aspects of community life: class, ethnic, racial, gender, and other forms of social difference, political empowerment or political powerlessness, the circumstances of material

shortcomings, economic jeopardy, the effect of anxieties brought on by semi-permanent economic vulnerability, or stories of great courage in overcoming seemingly insurmountable obstacles. And of course there are any number of equally significant issues around education, healthcare, social services, housing, cultural conflict, immigration, and family. *The key point to grasp is that you too are an author* who has *important insights* regarding the telling of this person's story. Some of our assigned authors offer us fine examples of ethnographic reportage. It is quite appropriate to borrow from their styles as you need.

The Citizenship Autobiography (20%) 7–10 pages (final exam)

How has this class changed you, if any? What personal, ethical, and political values have you reexamined? How has your service learning impacted on your life? Most importantly what does service learning mean for your understanding of democratic citizenship? Some of the readings will inform your autobiography as you reflect on your service to the community, its personal meaning to you, and how you believe it helps you understand what citizenship means at this time in American history. In this sense you are writing an intellectual and ethical autobiography, i.e., who you are as virtue of what you believe, what you do, and what you have read.

Field Service and Participation (Journal & Service =25%)

Your field service is an integral component of this learning experience. Your participation must be consistent and thorough. It must be critically assessed in your journal writing and in a field assessment by the instructor, and the relevant field supervisor.

Required Readings

Books

Robert Coles, *The Call of Service*
Audre Lorde, *Sister Outsider*
Andrew Hacker, *Two Nations: Black & White, Separate, Hostile, Unequal*
Arthur Schlesinger, *The Disuniting of America: Reflections on a Multicultural Society*
Cornell West, *Race Matters*
Harrison and Bluestone, *The Great U Turn*
Barber and Battistoni, eds., *Education for Democracy*

Reprints/Handouts

Guarasci and Cornwell, "Democratic Education in an Age of Difference," *Perspectives*, v.23, Fall 1992.
Farland and Henry, *Politics for the 21st Century: What Should be Done on Campus*, Kettering Foundation.
Doug Bandow, *National Service: Utopia Revisited*, CATO Institute, Policy Analysis #90, March 1993.
Studs Terkel, excerpts from *Race*.
Barber and Battistoni, "A Season of Service," *PS*, June, 1993.

Schedule of Meetings, Readings, and Assignments

Class 1 **Politics, Community, and Service.** Assignment: In-class writing, 2 page paper entitled "Why Am I Enrolled in This Course?"

Class 2 **Difference**. Readings: A. Lorde, *Sister Outsider*, pp. 7–12, 40–44, 114–123, 134–144. From Barber and Battistoni: Arcaldua pp. 247–262, Steele pp. 263–270, Jackson pp. 321–328.

Class 3 **Difference**. Readings: Hacker, *Two Nations*, Terkel (and handouts), from Schoem, *Inside Separate Worlds*, (reprint). **Journals Due**.

Class 4 **Community**. Schlesinger, *The Disuniting of America*. Barber and Battistoni: Bellah, pp. 99–118. **Analytic Paper Due**. **Journals Due**.

Class 5	**Community**. West, *Race Matters*. Barber and Battistoni: Dewey, pp. 17–24. **Ethnography paper due**, first draft.
Class 6	**Democracy**. In Barber and Battistoni: Rousseau, pp. 26–32; Jefferson, pp. 33–50; Whitman, pp. 51–58; Pateman, pp. 271–280. **Journals Due**.
Class 7	**Economy**. Harrison and Bluestone, *The Great U-Turn*. **Journals Due**.
Class 8	**Citizenship**. Bandow, *National Service*. *Utopia Revisited*. Coles, *The Call of Service*, (Ch. 1–8, and Epilogue). Film: *Celebrate Geneva*. **Analytic Paper #2 Due**.
Class 9	**Citizenship**. Barber and Battistoni: Boyte, pp. 171–178; Barber, pp. 161–170; Thucydides, pp. 139–146; Clinton, pp. 181–183; Vantil, pp. 184–189. **Ethnography Paper, Draft #2.**
Class 10	**Education**. Barber and Battistoni: Kozol, pp. 293–304. Fairland and Henry, *Politics from 21st Century*.
Class 11	**Autobiography and Community Participation**. Coles, *Complete and Revised*. **Final Journals Due**.
Final Exam	**Citizenship Autobiography** due.

Appendix B

American Commitments Institutions

RESOURCE INSTITUTIONS:

Albion College
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Steve Golin, Professor and Coordinator, Teaching & Learning Center, Bloomfield College, 467 Franklin Street, Bloomfield, NJ 07003; tel. 201–748–9000
Martha J. LaBare, Dean for Academic Affairs, Bloomfield College, 467 Franklin Street, Bloomfield, NJ 07003; tel.201–748–9000, x326; fax 201–743–3998; e-mail labare@pilot.njin.net

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Appendix C

Selected Resources on Curriculum Transformation

Print Resources Available from AAC&U

POLICY REPORTS AND RECOMMENDATIONS
FROM THE AMERICAN COMMITMENTS NATIONAL PANEL

The Drama of Diversity and Democracy: Higher Education and American Commitments
The first in a series of reports written by a National Panel of scholars convened through AAC&U's American Commitments initiative, this report explores higher education's responsibilities within a diverse democracy. Challenging conventional arguments that equate diversity with balkanized groups, the authors call on higher education to provide public leadership in helping the nation see the connections between diversity issues and the unfinished work of building a successful and inclusive democracy. The report provides a broad societal analysis of United States diversity issues and is recommended for trustees, general readers, and campus groups.

Liberal Learning and the Arts of Connection for the New Academy
The second report written by the American Commitments National Panel explores goals for liberal learning in a diverse democracy and argues that the liberal arts of the future will include ways of relating and learning across difference. Written for faculty members and curriculum committees, this report should be used in connection with *American Pluralism and the College Curriculum* described below.

American Pluralism and the College Curriculum: Higher Education in a Diverse Democracy
The third report explores curricular practices that help prepare all students for a diverse society. It makes specific recommendations for teaching diversity across the curriculum, in both general education and major programs, and describes effective diversity courses and requirements in a broad range of institutions—large and small, public and private, two- and four-year.

Bibliographic Resources from the American Commitments Initiative

Boundaries and Borderlands: The Search for Recognition and Community in America, 2d edition.
Seminar descriptions and bibliographies taken from *Boundaries and Borderlands*, the curriculum and faculty development network of the American Commitments project. Features readings and seminars from the 1994 and 1995 institutes held at Williams College. Seminar topics include: Difference and Democracy; Theoretical Frameworks; Religious Diversity and Freedom in a Liberal Democracy; Women, Democracy, and Citizenship; Rethinking Citizenship; and several more.

A National Conversation on American Pluralism and Identity: An Annotated Reading List
Part of a packet of materials distributed by the National Endowment for the Humanities to help communities plan and conduct conversations on American pluralism and identity, this bibliography was produced by AAC&U in response to the broad question, "What does it mean to be an American?" It is suitable for a general audience as well as for students.

Diversity on Campus: Studies of Institutional Change

The Impact of Diversity on Students: A Preliminary Review of the Research Literature, Morgan Appel, et al.
When a campus makes—and is perceived by its students to make—a significant commitment to diversity, educational gains are made across the entire student body. Student participation in campus diversity initiatives contributes to measurable changes in openness to difference, increased commitment to social justice, as well as to cognitive development and academic success. These results are explained in "The Impact of Diversity on Students," a report, recently released by the Association of American Colleges and Universities, which also provides an overview and a critical examination of diversity research literature. The authors ask "What works?" and then provide answers, while also explaining the theory and tools available for studying diversity in higher education.

Diversity in Higher Education: A Work in Progress, Caryn McTighe Musil, et al.
This book represents the insights of four diversity evaluators—Caryn McTighe Musil, Mildred García, Yolanda T. Moses, and Daryl G. Smith—who assessed the institutional impact of the first round of grants awarded under the Ford Foundation's Campus Diversity Initiative to nineteen residential colleges and universities. With lessons from the field, this monograph is designed to assist institutions in

thinking strategically about how to make diversity more integral to the mission and practices of higher education.

Achieving Faculty Diversity: Debunking the Myths, Daryl G. Smith, et al.
This research study punctures some popularly held beliefs about why diversifying faculty has been so difficult while offering a far more complex picture of why higher education has made so little progress in this area. Composed of hard data and poignant voices of employed and unemployed doctoral recipients, this book provides an important compass for future institutional planning. The authors suggest a number of concrete actions that institutions can take to insure a more diverse faculty and show how graduate institutions can be more proactive in helping their doctoral students find suitable employment.

Core Curriculum and Cultural Pluralism: A Guide for Campus Planners, Betty Schmitz
This rich study reports on emerging models for multiculturalism in core curricula and provides a roadmap for academic leaders looking to design and pass new general education programs. It includes sample syllabi, core proposals, curriculum profiles, and a step-by-step guide through the potholes of curriculum change and faculty development.

To order any AAC&U publication, contact AAC&U Publications Desk, 1818 R Street, NW, Washington, DC 20009; 800–297–3775; pub_desk@aacu.nw.dc.us

Other Print Resources on Curriculum Transformation (not available through AAC&U)

Creating an Inclusive College Curriculum: A Teaching Sourcebook from The New Jersey Project, edited by Ellen G. Friedman, Wendy K. Kolmar, Charley B. Flint, and Paula Rothenberg
Includes over 40 syllabi and teaching resources for both two-year and four-year colleges and universities. Reflective essays rethinking pedagogy and course content cover such subjects as the structures of knowledge, feminist science, psychoanalysis and feminism, and affirmative action. The volume also contains information about initiating, sustaining and renewing curriculum transformation projects. Syllabi include course content, weekly outlines, reading lists, and assignments. (Teachers College Press, Teachers College, Columbia University, 1234 Amsterdam Ave., New York, NY 10027; 212–678–3919)

Directory of Curriculum Transformation Projects and Activities
This directory provides brief descriptions of over 200 curriculum transformation projects or activities from 1976 to the present. It is intended to help educators re-

view what others have done in the area of curriculum transformation and includes information on how to contact project directors. (National Center for Curriculum Transformation Resources on Women, Towson State University, Baltimore, MD 21204–7097; tel. 410–830–2334; http://www.towson.edu/ncctrw)

Getting Started: Planning and Organizing Curriculum Transformation Work
This publication describes the major stages and components of curriculum transformation projects as they have developed since about 1980 and is designed to help faculty and administrators initiate, plan, and conduct projects whose purpose is to incorporate the content and perspectives of women's studies and race/ethnic studies scholarship into their courses. (National Center for Curriculum Transformation Resources on Women, Towson State University, Baltimore, MD 21204–7097; tel. 410–830–2334; http://www.towson.edu/ncctrw)

Funding for Curriculum Transformation Projects and Activities
This manual is intended to assist educators who are frequently expected to secure their own funding for projects and lack experience in applying for grants. It provides an overview of the process, basic information and models, and advice from others experienced in fund raising. (National Center for Curriculum Transformation Resources on Women, Towson State University, Baltimore, MD 21204–7097; tel. 410–830–2334; http://www.towson.edu/ncctrw)

Catalog of Curriculum Transformation Resources
The Catalog lists materials developed by curriculum transformation projects and national organizations that are available either free or for sale. These include proposals, reports, bibliographies, workshop descriptions and reading lists, revised syllabi, classroom materials, participant essays, newsletters, and other products of curriculum transformation activities, especially from those projects listed in the Directory. These resources provide valuable information, models, and examples for educators leading and participating in curriculum transformation activities. (Available June 1997, National Center for Curriculum Transformation Resources on Women, Towson State University, Baltimore, MD 21204–7097; tel. 410–830–2334; http://www.towson.edu/ncctrw)

Using the Internet for Curriculum Transformation
This manual gives clear, step-by-step, instructions on how to use e-mail, how to find e-mail addresses, and how to access e-mail discussion lists relevant to curriculum transformation. It explains Telnet, FTP, Gopher, World Wide Web, and how to access and use them. It discusses online information about women on e-mail lists and World Wide Web sites. Written by Joan Korenman, who has accumulated much experience through running the Women's Studies ListServ, this manual answers the questions of beginners and of advanced internet users on how to access information

related to curriculum transformation available on the Internet. Updates to this manual will be available on the National Center Web Page (http://www.towson.edu/ncctrw). (National Center for Curricular Transformation Resources on Women, Towson State University, Baltimore, MD 21204–7097, tel. 410–830–2334)

Evaluating Curriculum Transformation Projects
This manual outlines several types and forms of evaluation designs which could be used in evaluating curriculum trans-formation projects. Written by Beth Vanfossen whose background in the teaching of research methods as well as practical experience in conducting evaluation research informs the manual's advice. Evaluation is an increasingly important component of curriculum transformation work on which project directors and others often need assistance. (Available June 1997, http://www.towson.edu/ncctrw).

Diversity Within America's Catholic Colleges and Universities
A report of findings from the Association of Catholic Colleges and Universities survey of its two hundred member institutions. Contact William Martineau at Association of Catholic Colleges and Universities, 202–457–4650.

Selected Bibliography of the Cultural Pluralism Institute
This bibliography, edited by Johnnella Butler and Andrew Bartlett, includes the major texts and readings of the joint Washington Center for Improving the Quality of Undergraduate Education/University of Washington Cultural Pluralism Institute. Contents include sections devoted to: multiethnic literature; African American, American Indian, Asian American, and Chicano/Latino materials; curriculum transformation; and institutional change (January 1995). Contact: Johnnella Butler, Box 354380, University of Washington, Seattle, WA 98195–4380.

Internet Resources

Community Seminars on Diversity and Democracy: Study Dialogues for Public and Campus Learning
Go to the Leader's Guide off of the DiversityWeb homepage (http://www.inform.umd.edu/DiversityWeb/Leadersguide/)
This publication (now out of print) is available for free in the Campus-Community Connections section—and many other programs are featured.

DiversityWeb
http://www.inform.umd.edu/DiversityWeb
DiversityWeb serves as an electronic hub linking nearly 300 institutions' work on

diversity via the World Wide Web. Housed at the University of Maryland at College Park, **DiversityWeb** includes a World Wide Web home page connected to campus-based diversity home pages, but also containing essential information about diversity efforts nationwide. **DiversityWeb** helps participating institutions explain, categorize and link their diversity priorities, practices and accomplishments. Further, **DiversityWeb** includes on-line **Work Rooms** that are topic, strategy and resource driven and topical templates to aid in Web searches. Finally, it includes a **Leader's Guide**—a topically organized consumers' guide to strong diversity practices and resources.

Managing Diversity
http://www.umich.edu/~igrc
The Program on Intergroup Relations, Conflict & Community (IGRCC) at the University of Michigan. IGRCC is a multicultural and diversity education program organized under the divisions of Student Affairs and Academic Affairs. IGRCC is an innovative effort to educate students and members of the University community about intergroup relations and various forms of conflict among social groups. It links formal education course work to the living and social experiences of students outside of the classroom. The program brings together people from various social and racial/ethnic backgrounds to discuss commonalities and differences, address issues of conflict, and learn how to deal with these issues constructively.

University of Washington Curriculum Transformation Project
http://weber.u.washington.edu/~ctp/about.htm
The University of Washington Curriculum Transformation Project was initiated in 1991 and became an administrative unit of the Office of Undergraduate Education in January 1995. Its primary responsibilities are assisting both individual faculty and academic departments with curriculum change related to gender and cultural pluralism. The website has information about the project's current available resources and activities; several sample syllabi; a series of bibliographies; and a newsletter on curriculum transformation efforts at Washington and around the country. The site also links to other diversity related sites.

Other Resources

Study Circles Resource Center
The resource center includes a variety of publications and topical discussion programs; training materials; a quarterly newsletter; and an annotated bibliography on study circles, collaborative learning, and participatory democracy. "The Busy Citizen's Discussion Guide: Racism and Race Relations" and "Can't We All Just get Along? A Manual for Discussion Programs on Racism and Race Relations," are two

of their key publications. SCRCPO, Box 203, 697 Pomfret Street, Pomfret, CT 06258; 203–928–2616, fax 203–928–3713.

Videos/Films

A More Perfect Union
"A More Perfect Union" is a media education project funded by the National Endowment for the Humanities National Conversation on American Pluralism and Identity. It includes an hour long television program, to be aired nationally in early 1997; a short discussion-starter video drawn from the same materials; resource guides for community and classroom use; and a nationwide dissemination effort aimed at putting these materials into the hands of organizations that can use them in their ongoing activities. Contact: Susan Delson, ARCADIA Pictures, 143 Chambers Street, New York, New York 10007; 212–571–1852 (fax/tel).

Black is...Black Ain't
This video explores black identity. It marshals a powerful critique of sexism, patriarchy, homophobia, colorism, and cultural nationalism in the black family, church, and other black institutions. California Newsreel, 149 Ninth Street, 420 San Francisco, CA 94103; 415–621–6522, fax 415–621–6522; newsreel@ix.netcom.com.

Enhancing Race Relations On Campus: New Challenges and Opportunities
William E. Cox and Frank L. Matthews, Executive Producers, 1992. This live, interactive satellite broadcast has joined together an expert panel that discusses positive methods, solutions, programs and strategies to enhance race relations on American college and university campuses.
Cox, Matthews, and Associates, Inc. 10520 Warwick Avenue, Suite B-8, Fairfax, VA 22030–3136; 703–385–2981, fax 703–385–1839.

-ISM (N.) College Students: Diversity and Community
Produced by The Institute for Public Media Arts, this video project worked with students at 12 colleges/universities across the country to create a common group video about diversity issues. -ISM (N.)'s goals were to change student's attitudes, strengthen teaching, create public dialogue and build better community relations in this time of heightened tension around diversity and affirmative action. ISM(N), 115 Market Street, Durham, NC 27701; 919–688–0332; ipma@publicmedia.org; http://publicmedia.org/ism/

Skin Deep
This video chronicles a group of students who struggle with issues of self-segregation on campus, feelings of hurt and discrimination, conflicts over affirmative action,

and ultimately students' personal responsibility for making a difference. *Skin Deep* will trigger thoughtful discussion and encourage students to address deep-seated barriers to building a campus climate that respects diversity. It is ideal for student development, residential life, counseling and staff diversity training as well as courses in sociology, psychology, education, and ethnic and multicultural studies. California Newsreel, 149 Ninth Street, 420 San Francisco, CA 94103; 415–621–6522 (fax/tel.); Newsreel@ix.netcom.com.

Appendix D

The Impact of Diversity on Students:
*A Preliminary Review of the Research Literature**

SYNOPSIS

This preliminary review of the research literature addresses the impact of a variety of diversity initiatives on student learning and experiences in college. These initiatives focus *both* on practices and programs that specifically address access, retention, and academic success of historically underrepresented students and *also* on more comprehensive efforts to alter the ethos of institutions to better educate a diverse cohort of students for an increasingly complex and interconnected global society.

Institutional change initially focused on programs designed to help new students adjust to the larger campus community. Over time, these efforts expanded to include projects to transform the curriculum, diversify the faculty, and improve campus climates. More recently, the larger purpose of many diversity initiatives has been to frame initiatives in terms of institutional mission. Campus leaders are exploring what institutional changes are needed to successfully educate a diverse body of students to live and excel in a complex and pluralistic society—an effort that includes the education of all students.

The research literature, which directly assesses the impact of diversity initiatives on institutional climate and make-up and especially on student learning and experience, is a young literature in a formative stage. The need for more information and further quantitative and qualitative analysis is urgent. This review makes several specific recommendations for further research.

Nonetheless, this preliminary review supports several broad conclusions about the impact of diversity on students. In summary, they include:

1. Taken in its totality, the literature suggests that diversity initiatives have an impact on both minority and majority students and that this impact is, for the most part, a positive one.

2. The programs most successful in supporting successful recruitment and retention of students from underrepresented groups include early outreach programs, specialized support efforts, mentoring programs, and significant faculty engagement. While campuses are indeed more diverse than they once were, and while retention efforts have improved, such targeted programs have not been fully successful in fostering comparable retention and achievement for students of all backgrounds.
3. While issues of student preparation and readiness constitute a large part of the research agenda, there is sufficient evidence to suggest that broader institutional characteristics are also related to success in the areas of recruiting and retaining students from underrepresented groups. These studies show the importance of campus climate, curriculum, faculty diversity, expectations, and student involvement with faculty and campus life. Most recently, research has underscored the significance of the perceptions of campus commitment to diversity for creating an environment which supports the recruitment and retention of a diverse array of students.
4. The research literature in all its complexity tends to suggest that comprehensive institutional change addressing both campus climate and the curriculum is the right strategy for both minority and majority students. These more comprehensive diversity efforts have potential beyond their capacity to improve access and success for underrepresented students. They are increasingly related to satisfaction, academic success, and cognitive development of all students. Specifically, recent research underscores the significance of focusing institutional changes on climate, curriculum, student involvement, the quality of faculty and peer interactions, and the diversity of faculty and staff. Most important, continued and deep commitments to diversity as part of the overall institutional mission are crucial to success.
5. One of the most important suggestions in the research is that institutional commitments to diversity and opportunities for all students to be involved in curricular and co-curricular efforts may positively affect student outcomes generally. A *perception* that there are institutional commitments to diversity as an element of educational excellence and to student learning about

diversity is a powerful determinant of student satisfaction and of commitments to racial understanding.

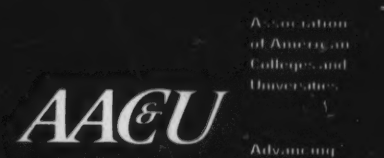
6. The research also tends to refute widespread descriptions of minority student self- segregation in the media. Self-segregation, rather than a pattern typical of students of color, is in fact a pattern described by white students. Students of color tend to interact with dominant students far more than the reverse.
7. There is a small body of research that reveals the underlying tensions associated with dealing with volatile and controversial issues such as race, gender, religion, or sexual orientation either in the classroom or in campus programming. Studies which look at programmatic efforts to engage these volatile issues show positive outcomes for the students directly involved in the programs. Nevertheless, some of these efforts which are successful for targeted student populations are also subject to the most reaction by some majority populations.
8. Progress in educating *all* students to function in a pluralistic society is the youngest phase of this work. These efforts can be especially challenging in environments that are not themselves diverse. Early research results suggest, however, that factors such as significant faculty involvement, curricular change, and environmental efforts as elements of a larger institutional commitment are all crucial to success.
9. Research on special-purpose institutions such as historically black colleges and universities, Hispanic-serving institutions, and women's colleges provides evidence of the significance of institutions committed to the success of minority and women students and underscores factors crucial in achieving success. High expectations, belief in the student's capacity to succeed, civic involvement, and role models throughout the institution all play crucial roles in student success.
10. While the research findings reviewed here are very encouraging, more research is essential. Increasing numbers of cross-institutional studies are needed. In addition, institutional studies which provide a framework for understanding how to negotiate the complex educational agenda appropriate for a diverse society are also still urgently needed. We need much clearer analysis of what students need to be able to know and to do in order to

function in a diverse workplace and in a global society and to contribute effectively to building healthy communities.

*To order the complete publication of which this is a synopsis, contact the AAC&U publications desk, 1818 R Street, NW, Washington, DC 20009; 800–297–3775; pub_desk@aacu.nw.dc.us.

The Association of American Colleges and Universities is the only institutional-membership higher education association whose primary mission is promoting liberal education. AAC&U strives to strengthen undergraduate curricula and revitalize classroom teaching and learning through research and development projects, publications, national and regional meetings and workshops, and multi-campus partnerships and networks.

Founded in 1915, AAC&U comprises 675 public and private colleges and universities of all types and sizes. AAC&U's activities build bridges across disciplines and forge links between administrators, academic leaders, and faculty members. By creating a national community of purposes among institutions that share a concern for how undergraduates are taught and what they learn, AAC&U influences higher education's responses to the full range of today's academic challenges.



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